

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME 1
(ARABIC MSS)

THEOLOGY

Prepared by
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PREFACE

THE present is the tenth volume of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bankipore and the fourth dealing with Arabic MSS. The subject of the volume is Theology in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs Sultans Governors and Amirs to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid who is to be congratulated on the success with which he has traced the original texts especially in the case of those glosses and annotations that beginning without a preface did not indicate what texts they are dealing with. He has also succeeded by a careful and painstaking examination of the MSS and the marginal notes contained in them and of works of reference in identifying the title and authorship of several works where particulars of these were not to be found in the MSS themselves.

The volume contains notices of 161 MSS including 3 MSS of mixed contents which comprise altogether 21 treatises.

Among old and rare MSS described in the volume the following deserve special notice —

No 493 *Giyas al Umam* a very rare work on Imamatus and *Khilafat* by Imam al Haramain a prominent author of the 5th Century A H. Dedicated to Nizam al Mulk the famous Minister of Bagdad.

No 518 An old and valuable copy of a commentary on *Muhassal*. The MS belonged at one time to the Royal Library of Sultan *Shah Rukh* (A H 807-850 = A D 1404-1449) of the Timurid dynasty.

No 521 A very old and beautiful embellished copy of a commentary on *Tawhīd* made in A H 740 nine years before

the commentator's death The commentary was dedicated to Amîr Qausûn, Viceroy of Egypt.

- No 528 A very old copy of Minhâj as Sunnah, made in A H 811 for the Royal Library of Malîk Nâsî Ahmad (A H 803-829 = A D 1400-1426), one of the kings of the Rasulîd dynasty The MS was for some time in the San'â Library of Yaman for a brief account of which see Library Catalogue volume v, part ii, No 305
- No 540 A beautiful copy of a gloss on the first part of Sharh al Mawâqif, by Mîr Zâhid (*d* A H 1101 = A D 1689), transcribed in or before A H 1102 Dedicated to Auzangzîb
- No 564 An autograph copy of an exceedingly valuable and voluminous work on Sunnî theology, believed to be unique Dated A H 810
- No 569 'Ismat al Anbivâ,' a very rare work on the sinlessness of the prophets, by Abdallâh bin Shamsaddîn al Ansârî (*d* A H 990 = A D 1582), a Sûfî and scholar of India Dedicated to Pînce Mu'izzaddîn Kâmiân (*d* A H 964 = A D 1556) Dated A H 1133
- No 584 A rare Arabic translation of Tuhfa Isnâ 'Ashharîyah, a famous Persian work on theology
- No 588 A rare commentary on Tatfîf the work of 'Abdal'azîz, the successor of Muhammad bin 'Abdalwahhâb as leader of the Wahhâbî school
- No 595 A very valuable copy of a commentary on Tajrîd made by Sirâjaddîn al Hindî (*d* A H 773 = A D 1371), an Indian scholar and a pupil of the commentator afterwards Chief Justice of Cairo
- No 609 A copy of an annotation of Dawwânî by Mîrzâjân Transcribed by a famous scholar, Nûrallâh ash Shustarî (*d* A H 1019), the author of the MS No 623 Dated A H 982
- No 622 A rare commentary on a treatise of Sadraddîn by his son Giyâsaddîn (*d* A H 949 = A D 1542) Dated A H 1022
- No 623 A beautiful copy of Ihqâq al Haqq, compared with a copy revised by the author

Nos 631-32 Three volumes of a comprehensive work composed by a group of Shi'a scholars deputed by Ibrahim Khan Governor at different times of Kashmir Lahore Bihar Bengal and other places

No 643 A copy of Majma'ah containing 15 treatises on Zaidi theology by scholars of that sect studied by Muhammad bin Husan the grandson of Qasim Mansurbillah (d. A.H. 1029 = A.D. 1620) a famous Zaidi Amir and Imam of the Zaidi sect. The present MS. was for some time in the San'a Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue vol. v part i (1920) and part ii (1925) having been his work. Maulavi Abdul Hamid long ago served his apprenticeship to Islamic learning in the all important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v part ii is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs Sultans Governors and Amirs referred to in the opening paragraph that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass and many changes will be on the face of the earth but Islamic theology will endure and have its students and Maulavi Abdul Hamid's volumes will be an indispensable part of their apparatus.

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J. A. CHAPMAN

Calcutta 1st May 1926

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So far as narration is concerned he gives us to understand that no trace of the work is to be found in the 2nd 3rd and 4th centuries A H , and the oldest work to his knowledge, in which the present composition is mentioned is كتاب الاصول by Bazdawî (d A H 182 = A D 1089) an author of the 5th century A H

In contradiction of the statement referred to above however, we notice that, besides others the following standard authors and authorities of the 4th century A H held the present work to be a composition of Abû Hanîfa and wrote commentaries on it

I Abû Mansûr Mâturidî (d A H 331 = A D 944) a follower of the Hanafî school and the founder of the Maturidiyah school of theology, composed a commentary in which he asserts, on the strength of reliable narration that the work is by Abû Hanîfa, as appears from the following —

قال ابو المصنوع الماتريدي رحمه الله قد سألتموني اكرمكم الله
بالتقوى ان اسرج لكم النعم الاكبر الذي ينسب الى ابي حنيفة ناساييد
صحيحه الم *

II Abû'l Lais as Samarqandî (d A H 383 = A D 993) a famous Hanafî scholar and a reliable author of his age, composed a commentary on the present work which he describes as a work of Abû Hanîfa (For copy of the same see Cano vol II, p 43)

Bazdawî does more than mention the work (as stated by Shiblî), he composed a commentary on it (For a copy of this commentary see Escur, No 995)

Shiblî, in the following passage from the work referred to above actually alleges that all the commentaries on the present work were composed in the 8th century A H , or in subsequent years

اس كتاب كى حتمى سرمن هونين س ، اتقوين عدي من
يا اسكى بعد *

It is thus evident from what we have said that Shiblî, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information

On the point of Dnâyat (درایت), the following unwarranted observations led Shiblî to reject Abû Hanîfa's authorship

I Shiblî holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars, and that such were introduced into the Arabic language long after Abû Hanîfa's death

II The use of the words *حوقر* (substance) and *عمرى* (accident) in a philosophical sense is found in the present work but according to Shibli these words had not come into use in that time in Abu Hanifa's time.

III Though translation of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Mansur (A.H. 130-138 = A.D. 741-774) yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusion of Shibli.

I Shibli does not quote any instance from the present work in support of his first observation mentioned above namely that the style of writing adopted by the author is of a period later than Abu Hanifa. Hence we may dismiss this observation of Shibli as unfounded. On the contrary we may note that the present work does not follow any systematic arrangement such as that adopted by the authors of a later period which fact support our view that it is by an author of an early period.

II Shibli does not support by any quotation his statement that the use of the words referred to above in their philosophical sense was unknown in Abu Hanifa's time. The theory of Abul Hudail Allaf the founder of the Hu'dailiyah school of theology who was born in A.H. 131 and died in A.H. 273 that "each one of the attributes of God is a *mutlak*" (ان سميع كلامه مطلق) (cf. 74 of the MS. No. 114 below) indicates that the word *عمرى* came into use some time before. The following passage however throw light on the use of the word *عمرى* (accident) in its philosophical sense in Abu Hanifa's own time —

بدل ان انا حادثة حمد الله سئل في الكلام في الاعراض والاحصاء

قال نعم الله سمى من عند رسول الله صلى الله عليه وسلم على القدس الكلام في سدا الم *

(See Al-Qirāṣ Commentary p. 11)

From the above passage we learn that Umar bin Ubaid the pupil of Wasil bin Ata (d. A.H. 131 = A.D. 749) and a contemporary of Imam Abu Hanifa originated the use of the word *عمرى* in its philosophical sense. The use of the word *عمرى* (accident) necessarily suggests the use of the complementary word *حوقر* (substance).

III Historians tell us and Shibli does not deny that many theological theories were originated in and before Abu Hanifa's time and that the Muhammadans were even then divided into a certain number of sects further that Imam Abû Hanifa is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Mansûr, who was the contemporary of Abû Hanîfa, and that the two Mu'tazilî schools of theology were organised in Abû Hanîfâ's time, viz., the Wâsilîyah by the above-mentioned Wâsil bin 'Atâ', and the 'Umarîyah by 'Umar bin 'Ubaid, while a work on theology by the same Wâsil bin 'Atâ' was also composed *أول من صنفه ، في الكلام لإحدىعه واصل بن عطاء المعتزلي* see Al Awâil, fol 53^b. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abû Hanîfa's time. It is also unreasonable to believe that a scholar like Abû Hanîfa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of *Dirâyat* from holding the present work to be a composition of Abû Hanîfa. Kaidarî (*d* A H 827 = A D 1424) in *Manâqib* a work on Abû Hanîfâ's life (recently printed in Hyderabad), tells us (p 107), in a passage quoted below, that the theory that Abû Hanîfa was not the author of the present work, was originated by the Mu'tazilî sect, who claimed Abû Hanîfa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فإن قل ، ليس لأبي حنيفة كتاب مصنفه ، قل ، هذا كلام المعتزلة
ودعويهم أنه لدس له في علم الكلام تصنفه ، وعرضتم بدلا ، يعني أن يكون العقيدة
الأكثر وكتاب العالم والمتعلم له لأنه قد صرح فيهما بأكثر فواعد أهل السنة
والجماعة ودعويهم أنه من المعتزلة *

This theory, started by the Mu'tazilîs, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh Dated A H 826

Scribe حافظ مصنفه وادس مولانا نظام الدين الحواري

No 486

foll 40 lines 19 size 10 x 6½ 7¼ x 3½

شرح الفقه الأكبر

SHARH AL FIQH AL AKBAR

A rare commentary on the preceding work dedicated to Sultan Uluḡ Beg (A H 850—853 = A D 1447—1450) of the Timurid dynasty

By Ala addin Ali al Bukhārī علي الدين على البخاري a scholar of the 9th century A H The works of reference at our command do not enable us to ascertain the date of death of this scholar Only one other copy of the work is known viz that in the Rampur Library (see printed list No 287) but there is no mention of the date of death of the author However the fact that the present commentary was dedicated to Sultan Uluḡ Beg suggests at once that its author was a scholar of the 9th century A H A scholar of the name of Ala addin Ali (d A H 879 = A D 1474) who was a favourite of the same Sultan and dedicated some of his works to him is known to us (see No 598 below) but he is commonly known as Qushḡrī

Beginning —

الحمد لله الواحد في دانه الواحد في صفاته امل محمدا
 فصد ان اسرح نسخته في اموال الدين لاجل تحفه السلطان
 معتب الدولة و الدين العتيق قال المعبر الى الله سلاو الدين
 على البخاري اصل التوحيد وما يصح الاعتقاد عليه *

Written in Nasta'liq Dated A H 1087

No. 487.

foli 19, lines 19, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

شرح الفقه الاكبر

SHARH AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar the preceding work

By Abûl Muntahâ Ahmad bin Muhammad Al Magnîsâvî
 ابوالمندبى احمد بن محمد المغنيساوى There is no mention in any catalogue of the date of death of the commentator or of the century to which he belonged, nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hâj Khal. vol. ii, p. 91, which runs thus — 'م الشرح سنة تسع و ثلاثين و سعمائة' tells us that the commentary was composed in A. H. 939. Hence the commentator was a scholar of the 10th century A. H.

Beginning —

الحمد لله الذى هداانا الى طريق اهل السنة و الجماعة اله *

For other copies see Berlin Nos. 1929—30, Goth. No. 641
 Leipzig, No. 1087

The present commentary has been printed at the Dâ'nat Al Ma'ârif Press Hyderabad A. H. 1321

Written in Nasta'liq Dated A. H. 1253

No. 488

foli 118 lines 19, size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

شرح الفقه الاكبر

SHARH AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues

By Mullâ 'Alî Al Qâîrî القارى (d. A. H. 1011 = A. D. 1605
 see Lib. Cat., vol. v part. 1 No. 237)

Beginning —

الحمد لله واحد الوجود دى الكرم و الفصل و الجود *

The commentary has been lithographed in Delhi A H 1269 as well as at some other presses

Written in Nasta'liq Not dated apparently 12th century A H

No 489

foli 132 lines 19 size $9\frac{1}{4} \times 6\frac{1}{2}$ 7×4

The Same

Another copy of the same Written in good Naskh Not dated apparently 12th century A H

No 490

foli 23 lines 25 size 9×6 7×4

الحكمة والاعتدال

AL HAIDAT WA AL I'TIDÂR

A collection of disputations and debates on a famous theological point the doctrine of the divine creation of the Qur'an (خلق القرآن) which took place between the author and Abu Abdarrahan Al Marisi (d A H 218 = A D 833) one of the most prominent Mutazili scholars in the court of the Caliph Al Ma'mun (A H 198-218 = A D 813-833). The author in the preface tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisi he left Mecca for Bagdad with the object of opposing Marisi and his doctrine. On his arrival in Bagdad he made himself known to the Caliph and expressed his desire and the object of his visit to him. The Caliph who was known for his keen interest in theological questions arranged a debate on the present point between the author and Marisi. The Caliph himself took the chair as arbitrator and president of the debate. As we learn from the biographers the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph and were so highly appreciated by them that cries of احسب (we'll done) were showered on the author. The debate continued for ten days. In the end Marisi failed to reply to the arguments of the author and the debate was decided by the Caliph in the latter's favour who gives us to understand in the preface that

he was rewarded with 10 000 Dinâr by the Caliph, as appears from the following

فقال المؤمن احسنه ، يا عدد العرير بم امرئى بعسرة آلاه ، درهم *

Author 'Abdal'azîz bin Yahyâ bin Mushîm Al Kinnânî al Mâlîkî الكناني المالكي، عددالعرب بن يحيى بن مسام الكناني المالكي, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (*d* A H 204 = A D 820, see Lib Cat, vol v, part II, No 304), and other known scholars of his age. He died in A H 240 = A D 854. See Isnawî, fol 17, Subkî, vol II, fol 39, Mu'ât Al Janân fol 156^a.

Beginning

قال عدد العرير، يحيى بن عدد العرب بن مسلم بن ميمون الكناني
اتصل بي وانا بمكة حرسها الله تعالى ما وجد اطهر سر من عذاب الميرسي
بعداد عن القول بخلق القرآن و دعائه الناس الله اله *

For other copies of the work see Berlin, No 1440, Br Mus Suppl, No 171

Written in fair Naskh Dated A H 1301

No 491

كما ، السه

fol 98 lines 16, size $8 \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$

KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilîs and Jahamîs, and also against the doctrines of other sects. The author bases his version on the Qur'ân Hadîs, and the opinion of Imâm Ahmad bin Hanbal (*d* A H 241 = A D 855, see Lib Cat, vol v part I, No 242) the founder of the Hanbalî school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author Abû 'Abdallahmân 'Abdallâh bin Ahmad bin Hanbal ابن عبد الرحمن بن عبد الله بن احمد بن حنبل the son of the above-mentioned Imâm Ahmad bin Hanbal. He like his father was known for his opposition to the new creeds, and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213 and studied under his father and many others. He was granted several Sanads for narrating Hadis by a number of the reliable traditionists of his age. He is held an authority of his age in Al Ilal one of the critical branches of Hadis. See Lib Cat vol v part II No 301. Abu Yala in his Tabaqat fol 76 remarks that he collected valuable information and material which he added to that branch of Hadis as appears from the following —

اما اعمل بعد حدود هذه حارة عنه تمام يحيى سورة الحج *

He died in A.H. 290 = A.D. 904. See Tabaqat Abu Yala fol 76 Huffaz vol II p 237

Foll 1—43 part I

Beginning —

الحمد لله رب العالمين صلى الله على محمد بنى الرحمة
وسلى على اله وصحبه اجمعين قال الامام ابو عبد الرحمن عبد الله بن ابي
ابى عبد الله احمد بن محمد بن حنبل صلى الله عليه وسلم
سما والله العلماء على الله
وهو كافر الحج *

Foll 44—98 part II

Beginning —

قال الامام ابو عبد الرحمن عبد الله حديثى انى بنا حورس
سطاء عن ابن عباس قال ازل ما خلق الله العلم ثم قال له اكتب
قال ما اكتب قال اكتب ما سواك ان الى يوم العتمة الحج *

The present part is defective at the end

Dahabi in كتاب العلو (see No 530 below) quotes the present work as one of those on which he relied

Both parts are written in fair Naskh by the same scribe Dated
A.H. 1284

Author Abû l Ma âlî 'Abdalmalik bin Abî Muhammad Abdallâh bin Yûsuf al Juwainî ابو المعالى عدد الملك بن ابى محمد عدد الله بن يوسف الكوينى, the most prominent scholar and author of the 5th century A H, whose undisputed authority in theology and jurisprudence is recognised all over the Islâmic world Gazzâlî (d A H 505 = A D 1111), the famous author of the well-known work, *Ihyâ' al 'Ulûm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of امام الحرمين (the leader of the scholars of Mecca and Medina). He belongs to the Shâfi'î school, and is of the Ash'arî persuasion. He was born in Bush-tanîqân, a famous place in Nîshâpûr and studied under his father and many others. He completed his studies in the 19th year of his age and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nîshâpûr Madrasah, the institution where he had studied. Some years later, the influence of the Mu tazilîs and their serious dispute with the Sunnîs compelled the author to leave the place. Thereafter, he visited Bagdâd, Isfahân, Mecca, and Medina, and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Giyâsaddîn Nîzâm al Mulk, the above-mentioned Minister to appoint our author a professor of the Madrasah in Nîshâpûr known as Nîzâmîyah, which post he filled for 30 years. He died in A H 478 = A D 1085 leaving behind him a large number of pupils and 15 works of which eight are mentioned in Brock, vol 1, p 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin fol 64, Subkî, vol IV, fol 168, Mir'ât al Janân, fol 273. Isnawî, fol 145. Madînat al 'Ulûm, fol 119.

Beginning —

قال السيد الامام امام الحرمين ابو المعالى . عدد الملك . .
الكوينى . الحمد لله الحى العدم الذى ارادته كل رسد وعى
وهذا اذا تم عاب الامم . ماستر العيانى الح .

The present copy was transcribed in A H 1310 from a defective copy in which there were lacunae in the text. Hence the same defect is found in the present copy these lacunae being indicated as follows هكذا فى الأصل (so it is in the original)

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll 4^b-51 of MS No 564 below where the present work is quoted verbatim.

No 494

fol 62 lines 20 size 12x7 9¹x5¹

المعتمد في بيان التوحيد

AL TAMHÎD FI BAYÂN AL TAWHÎD

A very valuable work on theology containing a brief exposition of Sunni theological theories with references in each case to the views of philosophers Mu'tazilis and some other sects. The author throughout the work supports the orthodox Muhammadans and opposes other creeds. In cases where the two groups of the orthodox Muhammadans viz. Ash'ari and Maturidi differ in their views the author being a member of the Maturidi school supports the views of that school. The first chapter of the work which defines understanding and wisdom is of the nature of an introduction.

Author Abu Shal'ur Muhammad bin Abd as Sayyid bin Shu'ub al Kahlisi أبو سكر محمد بن عبد السيد بن سعب الكسي a Hanafi scholar of the 5th century A.H. belonging to the Maturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author but that he was alive in A.H. 448 we may conclude from the fact that he studied under Abd al'aziz bin Ahmad al Halwani who died in A.H. 448 = A.D. 1055 and that he also studied in Samarqand after A.H. 460 as appears from the following two passages (fol 44^b) —

- ١ قال سمعت من الشيخ الإمام أبي محمد عبد العزيز بن أحمد
الحلواني النخاس مرة في أماليه الخ *
- ٢ قال المعتزلي (أبو سكر) سمعت من الشيخ الإمام الرازي
أبي بكر بن حمزة الخطيب السمرقندي في سنة ثمان
وسنتين وأعمانه وكذب منه ما عدده وبلغت منه كتاب السيرة *

Beginning —

الحمد لله الذي هدانا لهذا الأمر والأكرام الخ *

The work was printed in Cairo A.H. 1338

For other copies of the work see Asifiyah, Nos 381-452
Rampur Library Nos 34-35

Written in fair Nasta'liq Not dated apparently 10th century A.H.

No 495.

foli 107, lines 21, size $9 \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Dated A H 1204

A complete index of the entire contents in two foli written apparently by the scribe of the MS is attached above the title-page

No 496.

foli 102, lines 22, size 10×6 , $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated, apparently 13th century A H

No. 497.

foli 28, lines 19, size 6×3 6×3

شرح رسالة الدرة العائرة

SHARḤU RISÂLA'I'I AD DURRAT AL FÂKHIRAH.

A commentary on Ad Durrat Al Fâkhirah a treatise on the resurrection of the dead and points relating to the day of judgment by Gazzâlî (d A H 505 = A D 1111) For a copy of this treatise, see Berlin No 2735

Neither the commentary nor the commentator is elsewhere known to us The fact that he quotes many authors of whom the latest is Ibn Hajar (d A H 852 = A D 1449) suggests that the commentator is a scholar of the 9th century A H

Beginning

الحمد لله الذى شرفنا بالتاهل المعوص فى بحر العلوم الراحرة

احمد ان شرفنا لخدمه السده البدويه الح *

Many foli in the middle, and some at the end are wanting

Written in fair Naskh Not dated, apparently, 10th century A H

No 498

foll 64 lines 12 size 9×6 7×4

شرح القسطاس المستقيم

SHARH AL QUSTÂS AL MUSTAQÎM

An autograph copy of the commentary on Al Qustas a treatise by Gazzali (d A H 505 = 1111) containing an account of his disputation with a Shī'a scholar on the foremost disputed points between the Sunnī and Shī'a creed. This disputation took place in the course of Gazzali's journey to Damascus. See for a copy of the treatise Berlin No 1721.

By Muhammad Qadī bin Sayyid Muhammad al Lalazari محمد بن محمد اللازري commonly called Tahir تاجر a Qadī of Constantinople who composed the present commentary after he had resigned the post of Qadī as appears from the following passage in the preface —

لما انفصلت عن قضاء مدينة أبي انبؤ الانصاي استعلب بمطالعة الكتاب الشرح بالقسطاس فسرت في شرح بعض كلامه *

The commentator in his preface refers to Constantinople by its secondary name among Muhammadāns viz Madīnatu Abi Ayyub al Ansari since Abu Ayyub a companion of the Prophet was buried in Constantinople.

A note on the title page which runs thus شرح القسطاس للشيخ (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A H 1199 tell us that the author was alive in that year.

Beginning —

الحمد لله الذي ابدى من سائر ما ابدى باحباء علوم الدين سديد فوائد
العقائد بمن جاء بخواهر القرآن ومذاهب العائدين وبعد بقول العبد
الغفر محمد فاضل مدينة أبي انبؤ الانصاي المدعو بطاهر أبي السد
الشيخ محمد لاله رأى كل ان الله ابها لما انفصلت عن قضاء مدينة
أبي انبؤ الانصاي رضى الله عنه استعلب بمطالعة الكتاب الشرح
بالقسطاس المستقيم فسرت في شرح بعض كلامه *

Written in Nasta'liq Dated, A H 1199

A note on the title-page tells us that the MS was for some time in the possession of 'Ârif Halîmî, a Qâdî of Constantinople

No. 499.

fol 45, lines 16, size $8 \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$

بحر الكلام

BAHR AL KALÂM.

(Designated on the title-page, Rîsâla irtîqâdîyah)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnîs, 'with a refutation of the heretical doctrines held by other sects

Author Abû'l Mu'in Maimûn bin Muhammad an Nasafî ابو المعين ميمون بن محمد النيسابورى, a well-known Hanafî scholar, who died in A H 508 = A D 1114 See for his life and works, Brock, vol 1, p 426, B1 Mus Suppl, No 175

Beginning

توكله على الحكى الذى لا يموت ادا الحمد لله دى الحلال
والاكرام قال الساج الامام الاحل رئيس الامه . . . ابو المعين
النيسابورى . . . اعلموا انى اعتد معرفة الله وتوحده الح *

For other copies of the work see Goth, Nos 100/3, Wien, No 1523, Munich, No 892, Paris, No 1232, Br Mus Suppl, No 175, Cairo, vol 11, p 42

Written in Nasta'liq Not dated, apparently, 10th century A H

No. 500

fol 164, lines 13, size $8\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 4$

شرح عقائد اسمي

SHARH U 'AQÂ'ID AN NASAFÎ.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (d A H 537 = A D 1142) For a copy of this treatise see Hand-list, No 2639/3

By Siyāddīn Mas'ūd bin Umar at Taftazani سعد الدين مسعود بن عمر التفتازاني a prominent Shāfi' scholar of his age and an author of great erudition who composed a number of works on philology, theology, jurisprudence and logic which were recognized in his own life time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftazan (a city in Khurasan) A.H. 722 and studied under Qutbuddīn (d. A.H. 766 = A.D. 1364) Qāḍī Adud (d. A.H. 756 = A.D. 1346) and others. He was one of the favourite scholars of Timur's court. We have already mentioned in Lib. Cat. vol. v part II No. 306 that a defeat from Sayyid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author and caused his death in A.H. 791 = A.D. 1389. See Broel vol. II p. 210.

Beginning —

الحمد لله المتوحد بحلال ماله كمال صفاته الخ *

The fact that the present commentary was composed as long ago as A.H. 768 and up to this day is still one of the standard books taught in almost all Madrasahs and that scholars have composed a number of glosses and annotations on it is evidence of the merit and usefulness of the commentary which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl. vol. i p. 427 Berlin No. 1606 Rampur Nos. 208, 215.

Written in Nasta'liq. Not dated, apparently 11th century A.H.

No 501

fol. 65 lines 17 size 9½ × 6 6½ × 4

The Same

Another copy of the same. Written in Nasta'liq. Not dated, apparently 12th century A.H.

No. 502.

fol 74, lines 16, size $9 \times 6 \frac{1}{2} \times 3 \frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated
apparently 12th century A H

No. 503

fol 132, lines 9 size $11 \frac{1}{2} \times 6 \frac{1}{2}, 7 \times 3$

الحاشية على شرح العقائد

AL ḤĀSHIYA'I'U 'ALĀ SHARḤ AL
'AQĀID.

A very popular gloss on the preceding commentary (Nos 500—502 above)

By Ahmad bin Mûsâ أحمد بن موسى commonly called Al Khayâlî الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Mahmûd Pâshâ, the Minister of Sultân Muhammad II (A H 855—886 = A D 1451—1481) of the Ottoman dynasty, and he dedicated the present gloss to the former. The Sultân, who expected the gloss to be dedicated to him, was at first displeased with the author but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultâniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No 1966, as well as in Brock, vol 1, p 427, A H 860 = A D 1456 is given as the date of his death, while in Cano, vol 11, p 13, we find the date given as A H 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No 390, that the author completed one of his works in A H 862. The author of Hadâ'iq Al Hanafiyah, p 328, puts Khayâlî's death in A H 870 but does not support his statement in any way. Hence we cannot say more than that the author died in or after A H 862.

Beginning

اما بعد الحمد لمستاهله و الصلوة على سيد رسله قال السارح

المحرير عامله الله تعالى بطعه الخطير الح *

In order to increase the utility of the present gloss among teachers and students numerous scholars have written annotations on it

For other copies of the gloss see Berlin Nos 1966—70 Goth No 673 It was printed in Cairo A H 1297

Written in Nasta'liq Not dated apparently 12th century A H

No 504

fol 64 lines 14 size $9 \times 6 \frac{1}{2}$ 8×3

The Same

Another copy of the same beginning without the preface thus —

قال السارح قوله المحرر عامله الله تعالى بطبعة الخطر اسع

Written in Nasta'liq Not dated apparently 12th century A H
The present copy bears marginal notes throughout It was purchased with other MSS in A D 1921

No 505

fol 41 lines 17 size $9 \frac{1}{2} \times 5 \frac{1}{2}$ $6 \frac{1}{2} \times 3 \frac{1}{2}$

The Same

Another copy of the same beginning without the preface thus —

قال السارح قوله المحرر عامله الله تعالى بطبعة الخطر اسع

Written in Nasta'liq Dated 1210 kash era = A D 1803

No 506

fol 63 lines 10 size $11 \frac{1}{2} \times 6 \frac{1}{2}$ 7×3

The Same

Another copy of the same beginning without the preface thus —

قال السارح قوله المحرر عامله الله تعالى بطبعة الخطر اسع *

Written in Nasta'liq Dated A D 1898

No. 507.

fol 189, lines 25, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

بحر الأفكار

BAHR AL AFKÂR.

A very useful annotation on Khavâli's gloss (see Nos 503-506 above) The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers

By Hasan bin Husain bin Muhammad بن حسين بن محمد He worked as a professor in different institutions of Egypt Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilvâs Pâshâ of the 10th century AH, gives us reason to hold that the author was a scholar of that century Hâj Khal in vol II p 27 prefers the present annotation in many respects to that composed by Qarâ-Kamâl, a pupil of Khavâli (for a copy of the same, see Berlin, No 1972)

Beginning —

الحمد لله دل على ايجاب داته قدم الصعاب . وبعد فيقول
المحتاج الى ربه الصمد حس بن حسن بن محمد . . . و سميته
بحر الافكار قال السارج المكريز عامله الله تعالى بطبعه الخطير
وفي المحمل المكريز العالم بالامور و قيل المراد به الدلع في العلم الم *

The present annotation is not mentioned in Brockelmann, but a copy of the work is known to us in the Râmpûr Library (No 19)

Written in fair Naskh Not dated, apparently 12th century
A H

No 508

fol 113, lines 29, size $12 \times 8\frac{1}{2}$, 10×5

The Same

Another copy of the same Written in Nasta'liq Not dated, apparently 13th century A H The present copy begins without preface, thus

قال الساج المحرر عامله الله تعالى في الخطر ومي الله له
المحرر العالم بالأمور وفيل المراكمة اللع الح *

The present MS along with other MSS was presented to the Library by Maulavi Abdal Majid of Patna in 1914

No 509

fol 147 lines 28 29 size 9¹ × 8 7 × 4¹

الحاشية على حاشية الحاشية

AL HASHIYATU 'ALÂ HÂSHIYAT AL KHAYÂLÎ

A very useful annotation on Khayâlî's gloss (see above Nos 503-506) containing a critical examination of a number of theological points

By Mulla Abdalhakim as Siyalkuti ملا عبد الحكيم السالكوتي a very prominent scholar of India known for his special merits in philology theology and logic He completed his studies under Kamaladdin Kashmiri Mujaddid Alf Sani (d A H 1035 = A D 1626) named the author as *أشباح* (the sun of the Panjab) His compositions received special recognition from the students and scholars of his age as they have also from those of later times up to the present date Mulla Abdalhakim in virtue of his masterly ability gained the special favour of Shah Jahan (A H 1037-1069 = A D 1628-1659) Shah Jahan twice made the author a present of Rs 6 000—an amount of silver equal to the author's own weight He also granted him a permanent Jagir producing a considerable income This Jagir after the author's death was continually in the possession of his descendants till the reign of the last Mugal Emperor but later the Jagir was escheated to the Crown on account of failure of heirs He died in 1110 1067 = A D 1657 This is the generally accepted date though Brock in vol II p 417 gives A H 1060 as the date of his death See Subhat al Marjan fol 153 Hadaïq al Hanafiyyah p 415

Beginning —

اعز ما برن به ساج اللسان ر انبر ما بحلى به بعد العبد حمد
واحب الح *

Written in Nasta'liq Not dated, apparently 12th century, A.H.
The present copy is a transcription of a copy dated A.H. 1092

No. 510.

fol. 156, lines 25, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3$

الحاشية على حاشية الخيالي

AL ḤĀSHIYA'Ū 'ALĀ ḤĀSHIYA'Ū AL KHAYĀLĪ.

A revised edition of the preceding annotation dedicated by the author ('Abd alhakīm) to Shāh Jahān. The preface of the present copy and the text of fol. 1-6 differ from while with a very few slight alterations, the text from *قوله ويحور عطف القصص على القصص* till the end agrees verbatim with the preceding MS. The additions to the text in fol. 1-6, are largely made up of praise of Shāh Jahān so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning

يا من تعدس ذاته عن احاطه الامكار وبعد فنعول العدد المسكن

عدد الحكيم بن شمس الدين الهـ *

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dīhli, A.D. 1870.

Written in Nasta'liq Not dated, apparently 11th century A.H.

No. 511.

fol. 137, lines 17, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

Another annotation of Khayālī's gloss (see Nos. 503-506 above) explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus *حاشية عدد الحكيم برحمة*

حنبلى عن مسمو suggests that the author is Abdalhakim the author of the two other annotations Nos 509 510 above

Beginning —

الحمد لله على النعماء والصلوة والسلام على حبيبته ورسوله خاتم
الانبياء وعلى آله واصحابه الابرار *

The above is mentioned by Haj Khal vol II p 127 as the beginning of an annotation on Khalali's gloss by Abdalhakim which is additional evidence as to its authorship. Moreover in some places the text of the present annotation agrees verbatim with that of the two annotations referred to above

Written in Nasta'liq Not dated apparently 13th century A H

No 512

fol 100 lines 20 size 10 x 7 5 x 5 1/2

لمس اللمس

TALBISU IBLIS

A most valuable work on theology expounding briefly the dogmas and theories of orthodox Muhammadans اهل السنة والجماعة with a refutation of some other creeds of Muslim and non Muslim sects. Each such refutation is preceded by the words تلبس ابليس (deception of the Devil) and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology with directions to follow the same and warning against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non Muslims such as Philosophers Sophists Magicians the Naturalistic School Zoroastrian Jews Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations including mystical and theological theories and newly introduced ceremonies adopted by different classes and sects of Muhammadans. The author throughout relies on the Quran Hadith and philosophical

I foll 2 4	الكتاب الأول في الأمور بطروم السنة و الجماعة
II foll 5-9	الكتاب الثاني في دم الدرع و المبدع
III foll 10-17	الكتاب الثالث في التدبير من متن ابلدس و بحد مكالده
IV foll 18	الكتاب الرابع في معنى التلدس و العروز
V foll 19-53	الكتاب الخامس في المدا و في العقائد والديانات
VI foll 54-63 ^a	الكتاب السادس في تلدي و على العلماء في فنون العلم
VII foll 63 ^b -64	الكتاب السابع في تلبيسه علمي الولاية و الساطين
VIII foll 65-71 ^a	الكتاب الثامن في تلدي و على العباد في فنون العبادات
IX foll 71 ^b -76	الكتاب التاسع في ذكر تلديسه على الرماد
X foll 77-140 ^a	الكتاب العاشر في ذكر تلدي و على الصوفية
XI foll 140 ^b -144	الكتاب الحادي عشر في ذكر تلدي و على المتديدين بما يؤيده الكرامات
XII foll 145-149	الكتاب الثاني عشر في ذكر تلدي و على العوام
XIII foll 50	الكتاب الثالث عشر في ذكر تلدي و على الكل الحج

Author Abû'l Faraj 'Abdallahmân bin 'Alî bin Muhammad Al Jawzî أبو الفرج عبد الرحمن بن علي بن محمد الجوزي (d. A. H. 597 = A. D. 1200 see Lib Cat, vol v, part 1, No 203)

Foll 1-78 are written in Naskh, and the rest is written in Nasta'liq Not dated, apparently 13th century A. H.

The work is not mentioned in Brockelmann, but it was once lithographed in Delhi, and again in Cairo, A. H. 1337

No. 513

foll 50 lines 21, size $9\frac{1}{2} \times 6\frac{1}{2}$ 7 × 4

الهداية من الاعتقاد

AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' Al Amâlî, a versified treatise on theology, composed in A. H. 569 by 'Alî bin 'Usmân For a copy of this treatise see Hand-list No 2564/1

By Muhammad bin Abî Bakr Al Râzî أبو بكر الرازي, a Hanafî scholar of the 8th century A. H. Some one has noted on the title-page, as well as at the beginning of the work, that Abû'l Qâsim bin Hasan Al Bakî is the author of the present commentary This,

however we cannot accept as the beginning of our commentary entirely differs from the beginning of Abul Qasim's commentary as quoted in Lied No 2004. On the other hand it agrees verbatim with the beginning of Ar Razis commentary as quoted in Br Mus Suppl No 177 which leaves no room for doubt that Ar Pazi and not Abul Qasim is the author of the present commentary.

Beginning —

الحمد لله الملك المحمود المدة من الكتاب ، الحدود
وسمى هداية من الاستعداد لكثرة نفعه من العدد الى

For other copies of the present commentary see Cairo vol. II
p. 60 Berlin Nos. 2409-10 Br. Mus. Suppl. No. 177

Written in fair Naskh Dated 11 1284

A note at the end tells us that the present copy is a transcription of a copy dated A.D. 1090.

Scribe أحمد بن محمد الفوار

No 514

fol. 24 lines 19 size 10 x 6½ 7½ x 3½

شرح قصيدة ندى الامالى

SHARHU QASĪDATI BAD' AL AMĀLĪ

(Also designated Daw Al Amah)

Another commentary on Bad Al Amal mentioned in No 513
above

By Mullā 'Alī bin Sultān Muḥammad Al Qarī مولا علی بن سلطان محمد
(d. A.H. 1014 = A.D. 1605 see Lab Cat. vol. v part 1 No
237) He composed the present commentary in A.H. 1010 after
completing his commentary on Al Fiqh Al 'Alī bar see No. 488 above

Beginning —

الحمد لله الذي رحب وحرد دانه يقول الملاحى الى
رحمه ربه البارى على من سلطان محمد الهوى الم *

For other copies of the present commentary see Berlin Nos 2415-18 Paris No 1251 Br Mus Suppl No 861 Rampur Lib No 225

Written in Nasta liq Not dated apparently 12th century A H

No. 515.

fol. 86, lines 17 size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4$

حاشية التفسير على قصيدة بدء الامالي

HÂSHIYA'I' A'I' TAQSÎR 'ALÂ QASÎ-
DA'I'I BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâlî noticed above (Nos. 513-514)

By Muhammad Zam bin Zam Al 'Abidin bin Idris Al Mâlikî محمد بن زمر بن ادریس بن العبدین بن ادریس المالکی, a Mâlikî scholar. No mention of him or of the century to which he belonged, is to be traced in the works of reference but on fol. 53ⁿ he mentions Ibrâhim Al Liqânî Al Mâlikî (d. a. H. 1041 = a. D. 1631) as his teacher (قال العارف بالله سدي التراسم اللقاني المالكي), from which we may conclude that he is a scholar of the 11th century a. H.

Beginning —

اللم صل و سام على سيدنا محمد و آله و صحبه الحمد لله ذي الجلال
و المنة . فعول العدد العبير محمد زين بن زين العابدین بن ادریس
المالکی الحج *

Written in farr Naskh Dated a. H. 1200

No. 516.

fol. 21, lines 26, size $8\frac{1}{2} \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

شرح قصيدة بدء الامالي

SHARḤU QASÎDATI BAD' AL AMÂLÎ.

A commentary on the same Bad' Al Amâlî, devoted chiefly to a theological and philological explanation of the text

By Muhammad bin Muhammad محمد بن محمد, commonly called Al Rafi'î (الرفع). The works of reference do not enable us to trace any account of the commentator, but the fact that he quotes many authors, the latest of whom are scholars of the 11th century a. H., and that in the colophon which runs thus — تم شرح قصيدة بدء الامالي في يوم الاربعاء في شهر ربيع الثاني سنة ١١٤٣, he tells us that the

present commentary was completed in A.H. 1143 give us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning —

الحمد لله العدم الذي حل من الكذب دل على عدمه العدم
 والكذب من العدم لا • اى الله الدج محمد بن محمد
 الملف بالربع ايم •

Written in fur Naskh Dated A.H. 1143

No 517

fol 60 lines 16 size 9×9 6×4

المعالم فى اصول الدين

AL MA'ÂLIM FÎ USÛL AD DÎN

A copy of the first of the five parts of Al Ma'âlim expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islamic learning viz Theology Jurisprudence Muhammadan Law Polemics and Dialectics divided into five Naw (parts). Each Naw has a separate beginning and is regarded as an independent composition being designated separately thus —

(i) Al Ma'âlim fî usul Ad Dîn (ii) Al Ma'âlim fî usul Al Fiqh
 (iii) Al Ma'âlim fî Al Fiqh (iv) Al Ma'âlim fî Adab an Nazr wa Al
 Jahl (v) Al Ma'âlim fî Al Khilafat

The present part of Al Ma'âlim is divided into the following 10 chapters and each chapter is sub divided into certain Mazalah

I	fol 1-4	الاول فى المناجى المتعلقة بالنظر
II	fol 4 ¹ -9	الثانى فى احكام المعلومات
III	fol 9 ^b -10	الثالث فى ادب العلم للصانع
IV	fol 16-23	الرابع فى صفه العلم والقدرة
V	fol 24-29	الخامس فى بعض الكلام فى الصفات

VI	fol	29 ^b -34	السادس في البحر والقدر
VII	fol	35-42	السابع في الدوة
VIII	fol	43-47	الثامن في الدعوس الناطقة
IX	fol	48-54 ^a	التاسع في احوال القدماء
X	fol	54 ^b -60	العاسر في الامارة

Author Fakhraddîn Abû 'Abdallâh Muha'mmad bin Umar Al Khatîb ar Râzî محر الدين ابو عبد الله محمد بن عمر الخطيب الرازي A most prominent scholar and philosopher, and the leading Sunnî author of his age belonging to the Shâfi'î school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ân known as *At Tafsîr al Kabîr* (printed in Cairo in 8 volumes), see Hand-list, Nos 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultân 'Alâaddîn (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwârazm Shâhî dynasty, for whom he specially composed *Hadâ'iq al Anwâr*, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see *Buhârî Lib. Cat.*, vol. 1, No. 216). The author took an active part in supporting Sunnî doctrines, and opposed the doctrines of Shî'a and other sects. Bâqî Dâmâd, a Shî'a scholar, in his work, *An Nibrâs*, fol. 6 (see No. 627 below) shows bitter prejudice against the author and calls him امام المسككين (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following —

أرأيت ، الذي حكى عنه امام المسككين ما احكاه وص الله فاة و فل
سده ، لسانه و رمحه و قلته و احراة ما احراة بمعالته المتكينة و اكفرة *

Fakhraddîn ar Râzî died in Halât A.H. 606 = A.D. 1209. See *Ma'â'ât al Janân*, fol. 376, *Subkî*, vol. VI, fol. 145, *Mujmal Fasihi*, fol. 176, *Brock*, vol. 1, p. 506, where 32 Arabic works of the author are enumerated.

Beginning

الحمد لله حالو الاصباح و حالو الالواح *

A copy of the present *Ma'âlim* is mentioned in *Cairo* vol. II, p. 55.

The colophon runs thus —

م كتاب المعالم فى الكلام *

Written in Nasta liq Dated A H 1095

Scribe عدد العربى بن مكارم

No 518

fol 301 lines 23 size $6 \times 4\frac{1}{2}$ $4^1 \times 3\frac{1}{2}$

المعصل شرح المعصل

AL MUFASSAL SHARH AL MUHASSAL

An old and very valuable copy of a commentary on Muhassal a work by Fakhraddin ar Razi (see No 517 above) expounding the principal theological dogmas and theories and supporting the same by reference to the views of ancient philosophers and the philosophers of Islam For a copy of Muha sal see Escur No 650/5

By Najmaddin Ali b n Umar al Qazwini al Katibi على بن علي القزويني commonly called نيران He is known for his special merits in philosophy logic and theology Besides the present and other commentaries the author composed five original works which are enumerated in Brock vol 1 p 466 of which the following two works viz A b Shamsiyah on logic and Hikmat al Ain on physics and metaphysics have been highly appreciated and a number of commentaries composed on them

The present commentator died in A H 675 = A D 1276 See Brock loc cit Tarih is Guzida p 845 Habib as Siyar vol iii part 1 p 61

Beginning —

الحمد لله الذى افاض بكمودة العلم ورحود الحقائق واسأ بعدد

النامة انواع الكليات الخ *

The commentator in his preface tells us that he composed the present commentary at the request of one Qadi Muhiaddin Abu l Hasan bin Izzaddin bin Abdalhamid al Qazwini For other copies of the commentary see Leid No 1572 Brill No 565 Paris No 1254 A few foll at the end are wanting in the present copy

Written in fair Naskh Though the copy is not dated yet the paper and writing suggest that it was written in the 8th century A H

A seal found on the title page as well as on several foll of the MS running thus — من كتب حريد سلطان سا رح بها — tells us that the

present MS belonged to the Royal Library of Sultân Shâh Rukh (A H 807-850 = A D 1404-1447) of the Timuîd dynasty. Another seal tells us that the MS was bequeathed to a Madîasah in Persia, known as the Sultâniyah A'zamîyah, founded by the above-mentioned Shâh Rukh.

No 519

fol 30, lines 15, size $9\frac{1}{4} \times 5$ $5\frac{1}{2} \times 3$

اعلام الهدى و عمدة ارباب التقى

I'LÂM AL HUDÂ WA 'AQÎDATU
ARBÂB A'I' 'I'UQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith composed in Mecca, divided into 10 chapters

Author Shihâbaddîn 'Umar bin Muhammad as Suhrawardî سياب الدين عمر بن محمد السهروردى, the most eminent scholar and Sûfî of his time. The author was the nephew of Abû an Najîb as Suhrawardî (d A H 563 = A D 1168), founder of the Suhrawardîyah order. He was born in Suhraward, A H 539 where he was brought up, and received his early education. Afterwards, he left his native place for Bagdâd, where he completed his studies, and received spiritual training from his uncle and from Shaikh 'Abdal Qâdir al Jîlî (d A H 561 = A D 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al Ma'ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A H 632 = A D 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikhhtiyâi al Rafiq, fol 80, Isnawî, fol 252, Mirât al Janân, fol 396, Brock, vol 11, p 440.

Beginning —

* الحمد لله الذى رفع لنا هذه العمدة عن مصائر اهل الوداد الح

For other copies of the work see Berlin, No 1742, Cairo, vol vii, p 554

Written in good Naskh Dated A H 1093

No 520

foli 220 lines 15 size 7 $\frac{1}{2}$ x 1 $\frac{1}{4}$ 4 $\frac{1}{2}$ x 3 $\frac{1}{2}$

شرح طالع الانوار

SHARHU TAWÂLI' AL ANWÂR

A very old copy of a commentary on Tawâli' a theological work on metaphysics by Baidawî (d. A. H. 680 = A. D. 1286). See for a copy of the text Berlin No 1772

By Ubaidallah bin Muhammad al Farâni محمد بن محمد الفرعاني a well known Shafi'i scholar and Qadi of Fābiriz who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition and composed a commentary on Maṣābiḥ a well known work on Hadīṣ. See for a copy of this work Lib. Cat. vol. v part ii No 344. He died in A. H. 743 = A. D. 1342. See Al Durar al Kāminah vol. ii fol. 624 Brock vol. ii p. 198. Ḥabīb as Sīyar vol. iii part i p. 131. The commentator dedicated the present composition to the Minister Mubārak Shāh who was killed in A. H. 711 (see Al Durar vol. ii fol. 176) from which we may conclude that the present commentary was composed before A. H. 711.

Beginning —

أحمد الله حمداً بغير من ادراك عانه قول العلاء
 ان الله به مداكسة قال بعد فمقصود الكتاب مرئى على معذمة
 بله كتب اول اله •

Quotation from the text is introduced by the word قال and the commentary by the word اقول

For other copies of the commentary see Berlin Nos 177, 76 Bodl. No 146. E. cur. No 1161

Written in good Nasta'liq. Dated A. H. 772

Scribe أحمد بن محمود الاسمراني

No. 521

fol 154, lines 27, size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

مطالع الانظار

MA'Î'ÂLI' AL ANZÂR.

A very old copy of a detailed commentary on Tawâli (for which see preceding notice) dedicated to Amîr Qausûn (d. A H 742 = A D 1342) who was raised to the rank of Viceroy by Nasîraddin Muhammad (A H 698-708 = A D 1298-1308), one of the kings of the Bahr Mamulûk dynasty

By Shamsaddin Mahmûd bin Abdarrahmân al Isfahânî شمس الدين محمود بن عبد الرحمن الصفهاني a scholar known for his special merits in theology, philology and logic. He was born in Isfahân A H 674, where he completed his studies under his father and many others. In A H 724 he left Isfahân for Mecca on a pilgrimage. In the beginning of A H 725 he started for Damascus where he worked for some time as a professor of the Rawâhiyah Madrasah and composed certain works. Shortly after the above-mentioned Amîr Qausûn called the author to Egypt, where a special institution was opened for him by the Amîr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A H 749 = A D 1348 he was attacked by plague, and died. See, for his life and works, Ad Durai al Kamînah, vol II, fol 578, Br Mus Suppl No 186, Brock vol II p 110

Beginning

الحمد لله الذي توحد بوحوب الوحد و دوام العزاء . و سمته
مطالع الانوار . . قال الحمد لمن وحى . و حوده افول ضمن هده
الخطبة بمسائل الدين معظم مطالع الدين الح

For other copies of the present commentary see Berlin, Nos 1777-85 Goth, No 645, Br Mus Suppl, No 186, Râmpûr Library, Nos 299-302

The present copy is not dated, but a note on the title-page tells us that it was written in A H 740, nine years before the author's death

A lithographed copy of the commentary, dated A H 1305, is noticed in the Râmpûr Library, No 298

Written in good Naskh

Beginning

الحمد لله الذي لا اله الا هو الحي القيوم لا تأخذه سنة ولا نوم ...
 اما بعد فبقول المعتبر الى الله العلي عيين بن حسن بن محمد التوبى
 مدة فوائد متعلقة بالسراج المشهور بطوائع الانظار ود كذب جمعها وما
 سله ، من الرمان مما استعذب من اعظم العلماء والتقطه ، من كتبه ،
 القدمات طهرلى بالعقرب فارد ان اجمعها . . . ليكون تذكرا
 للاخوان والعوائد الممدحة التى علمنا على هذا السراج سددا وسدا العسر
 . . . استاذ حماه العلماء المتدبرين و سلطان اعظم المتأخرين سريره ،
 الحق والدين الحق *

Written in fan Naskh Not dated, apparently 11th century

A H

No 524

fol 321, lines 23, size 9×5 , 6×3 .

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated apparently 11th century

A H

No 525.

fol 119, lines 25, size $7 \times 4\frac{1}{2}$ $5\frac{1}{2} \times 3$

(حاشية طالع الانظار)

HÂSHIYATU MATÂLI' AL ANZÂR.

A very rare annotation on Mahmûd al Isfahân's commentary (Nos 521-22 above) The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy Otherwise it is a complete annotation, beginning with الكتاب الاول فى الكتاب، the first main division of the work, corresponding with fol 19^b of No 521 The title of the present annotation does not appear either at the beginning or at the end

On the contrary a millesime note on the title page tells us that the present work is a gloss on *Shaykh Mawāḥib* (No. 3 below) whereas a careful examination of the content shows that it is a gloss on the commentary No. 21. The writer of the gloss does not mention his name either at the beginning or end of the work. But on fol. 9b he mentions his name incidentally as *Mahmūd al-Bakharī* and appears from the following —

بسم الله الرحمن الرحيم
 وقد اتي من بلاد الهند كتاب من احوال الملوك على سبيل
 متعدد من احوال الملوك من اهل الهند من اهل الهند
 حسن من احوال الملوك من اهل الهند من اهل الهند
 متعدد من احوال الملوك من اهل الهند من اهل الهند

By *Mahmūd al-Bakharī* (see No. 8 above) his name appears in two works of his are mentioned in *Index* (No. 1 and 2) but no account of the author or the date of his death or the century to which he belonged are given. That he was a scholar of the 10th century appears however from the following fact that on fol. 90 he quotes *ʿUṣṭūṭ* (see No. 7 above) which is dated at the glo. (see *Handlist* No. 140) in *Al-Faḥṣṣ al-Dawāḥib* by *ʿUṣṭūṭ* (d. ca. 850-860) to the Emperor *ʿAlī* (d. 860-870) and that he refers to land in the *al-Faḥṣṣ* with the word *دیس* *di*, a term which is always used of the day.

Beginning —

اد (المصنف) الكتاب الاول في احوال الملوك من اهل الهند
 من احوال الملوك من اهل الهند من اهل الهند من اهل الهند
 من احوال الملوك من اهل الهند من اهل الهند من اهل الهند
 من احوال الملوك من اهل الهند من اهل الهند من اهل الهند
 من احوال الملوك من اهل الهند من اهل الهند من اهل الهند

Written in fair *Naṭāliq*. Not dated. Apparently 14th century.

1 On the strength of the note the present MS has been correctly described in *Handlist* No. 1160, nor is the name of the author given. Having been traced subsequently.

No. 526.

foll 73, lines 5, size $7\frac{1}{2} \times 5\frac{1}{2}$, $3\frac{1}{2} \times 2\frac{1}{4}$

عمدة العوائد

'UMDA'I' AL 'AQÂ'ID.

(Also designated Al 'Aqîdat Al Hâfizîyah)

A treatise on theology, expounding Sunnî dogmas, with a refutation of the doctrines of the Shî'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqîdat i Ahl as Sunnah or "Pillars of the Creed of the Sunnites"

Author Hâfizaddîn Abû'l Barakât 'Abdallâh bin Ahmad bin Mahmûd an Nasafî السفي محمود بن أحمد بن محمد بن أبي البركات عبد الله بن أحمد بن محمود السفي, a well-known scholar of the Hanafî School, who composed several works on the Qur'ânic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310, see Brock, vol. II, p. 196. 'Alî Qâî in his Tabaqât, fol. 128^b, gives the date of the author's death as A.H. 701, but A.H. 710 is a date supported by several authors.

Beginning

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين

قال الصدر حافظ المله و الدين ابو البركات عبد الله بن احمد بن محمود

السفي هذا المختصر عمدة عمدة اهل السنة و الجماعة السفي *

For other copies of the work see Berlin, Nos 1988-90, Leid, No 217, Br Mus, No 1485, India Office, Nos 434 36

Written in good Naskh Dated A.H. 981

No 527

fol 80 lines 29 size 10×7½ 7×5

الانبعاد في شرح عمدة العباد

AL INTIQÂD FÎ SHARH I 'UMDAT AL 'AQÂ'ID

A rare and detailed commentary on the preceding work dedicated to one Qadî Abdalmu'min

By Ahmad bin A'ud bin Dāniṣṣimand al Hanafī أحمد بن أعود بن دانيشماند الحنفي. No account of the commentator is found in the works of reference with the sole exception of Haj Khalīl who in vol ii p 39 tells us that he was a scholar of the 8th century A H. This is supported by the fact that the commentator quotes several authors the latest of whom is Taftazānī (d A H 791 = A D 1389) whom he mentions on fol 47^a thus —

وذكر العنبراني في شرح المعتمد ان " امر حارق للعادة الح *

Beginning —

الحمد لمن رب وجوده بالفرائض القطعية ووجوب وجوده بالاحتج

السلطنة وبعد بعد صنف حافظ الحق العلم مقدمة اريد

ان اشرح لها شرحا ابدا ر كذا الانبعاد في شرح عمدة

الانبعاد الح *

Written in fair Naskh Not dated apparently 10th century

A H

The MS was for some time in the possession of one Khalīl Muhammad the Imam of Jam' Umawī of Damascus as appears from the following note —

الحمد لله من كتب العنبر حليل م امام الجامع السرف

العموي *

No 528

foll 207, lines 43, size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 6\frac{1}{2}$

كتاب الرد على الراصی

KITÂB AR RADD 'ALÂ 'AR RÂFIDÎ.

(Also designated Minhâj as Sunnah, see Hâj Khal vol II, p 353)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istîqâm al-hi see Hâj Khal, p 353), a work which deals mainly with the Imâmat question and some other Shî'a doctrines, by Hillî (d A H 726 = A D 1325, see No 594 below) For a copy of Minhâj al Karâmah see India Office, No 471/3

Author Abû l 'Abbâs Ahmad bin 'Abd alhalîm أبو العباس أحمد بن عبد الحليم, commonly called Ibn Taimîyah (d A H 728 = A D 1327, see Lib Cat vol V, part II No 462/1)

Beginning

الحمد لله الذي بعث في الدين مفسرين ومبدئين . أما بعد وقد
أحصر إلى طائفة من أهل السنة والجماعة كتابا صدقه بعض شيوخ
الرافضة في عصرنا وهذا المصنف ، سمي كتابه مبدع الكرامة في
معرفته الإمامة الحج *

Ibn Taimîyah as Sunî and Hillî as Shî'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimîyah refers to Hillî in the preface as بعض شيوخ الرافضة (one of the Râfidîs of his age). Each of the points dealt with by Hillî is fully criticised and refuted by Ibn Taimîyah, who deals at length with the objections to the Shî'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No 591 below), and totally rejects the same on the basis of the Qur'ân and Hadîs and for other reasons. It is said that the Shî'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A H 1340

The colophon runs thus

تم الكتاب فرغ من نسخه .. سنة احدى مائة و ثمانمائة

يوسف ، بن عمر العطار الحج *

Written in good Naskh Dated A H 811

Scribe يوسف بن عمر العطار There are two important notes one on the title page written in gold which runs thus —

نرسم الحزارة العالمة السلطنة الامامة الاعظمه الدائمة
الصلاحه الرسوله العسانه حمد الله ملك ماله نصره امن

The other at the end runs thus —

و ملك نرسم الحزارة المعمورة السعدية المقصودة الملكة المالكة
الدائمة عمرها الله بعاد ماله حمد الله ملكه نصره امن

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nasir Ahmed (A H 803-829 = A D 1400-1426) one of the kings of the Rasulid dynasty

From certain other notes at the end it appears that the MS was for some time in the Library of Amir San'a (see for a brief account of Amir's Library Tib Cat vol 1 part II No 305)

No 529

fol 20 lines 20 size $9\frac{1}{2} \times 6\frac{7}{8}$

شرح الايمان والاسلام

SHARH AL 'IMÂN WA AL ISLÂM

A treatise explaining the true meaning of the words Iman and Islâm and pointing out the differences in the technical sense of the two words. The author quotes in support of his views the Qur'an, Hâdis, and the opinion of reliable authorities.

A note on the title page tells us that the treatise is by Ibn Fannîn; see No 528 above but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muhammad bin Sulaiman az Zubairî (d A H 317 = A D 929) is mentioned in Munich No 893 (see Brocl vol 1 p 180) but this is obviously a much earlier work since the present treatise contains quotations from authors of the 6th century A H. See fol 10ⁿ where *Sharh al Madhâb* by Qadî Abu Yûsuf (d A H 560 = A D 1164 see Ibn Rajab vol 1 fol 163) is quoted thus *حكا عنهم القاصي أو على في شرح المذهب*. Hence in the absence of any strong evidence to the contrary we may accept the statement contained in the note referred to above.

Beginning

الحمد لله يستعده و يستعمره اعلم ان الايمان و الاسلام يحتدع
 وديما الدين كله و قد ذكر الكلام في حقه الايمان و الاسلام و براعم و اصطراهم
 و قد صدق في ذلك محلدات معقول و قد فرق الدين صلى الله
 عليه و سلم في حديثه ، خبرئدل ... بين مسمى الايمان الاسلام و الاحسان
 السج *

Written in good Naskh Not dated, apparently 10th century

A H

No 530

foil 73 lines 25, size $9\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

كما ، العلو

KI'ÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (مسألة علو الله), a doctrine based on verses of the Qur'ân and on Hadîs, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad Ad Dahabî أبو عبد الله محمد بن أحمد الدهبي, one of the prominent scholars of the 8th century A H, who died in A H 748 = A D 1348. See Lib Cat, vol v part II No 462 7

Beginning —

الحمد لله العلى العظيم رب العرش العظيم على نعمائه الساعية
 الطاهرة و الناطقة السج *

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A H 691

A copy of the work is mentioned in Berlin No 2313

Written in fair Naskh Not dated, apparently 11th century

A H

No 531

fol 9 lines 18 size $6\frac{1}{2} \times 5\frac{1}{2}$

The Same

Another but incomplete copy of the preceding work described on the title page as the 3rd part of that work thus —

الكر والذب من كتاب مسئلة لمو الله تعالى مما في
من احمد الدسقي *

The present copy (which correspond with fol 61-67^b of No 530) is most probably 300 year older than the latter It begins abruptly thus —

وي الخط يد اعدى رسم الاسلا ابو الحسن الهكاي سدرهم
ناسنهم في جميع عده السوي اسم *

The present 3rd part ends thus —

واله الخطب في ناسن عي عدد الله من محمد اله سبي *

Written in fair Naskh Though the copy is not dated yet the paper and writing suggest that it was written in the 8th century A H

No 532

fol 149 lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$

الكاف السانده في انصار العروه الواحد

AL KÂFIYATU ASH SHÂFIYAH FÎ
INTISÂR AL FIRQAT AN
NÂJIYAH

A versified theological work containing an exposition of the doctrines of orthodox Muhammadans and refuting the doctrines of other sects It consists of 5828 couplets each of which ends with the letter ن Hence the work is known as Qasida i Nuniyah Haj Khal vol II p 127 wrongly designates it Qasidatu Imaniyah

Author Abu Abdallah Muhammad bin Abu Bakr bin Ayyub al Qayyimi ابو عبد الله محمد بن ابى بكر بن ايو القصى (d A H 751 = A D 1350 see Lib Cat vol V part II No 323)

The preface begins thus —

الحمد لله سجدت له بوليتة جميع مخلوقاته و اوتيت له نفعه جميع
مصدقاته الخ

After the preface the work begins with the following verses —

اذا اردت مصراع انطق اتي فيما اتراوى الدس في القرآن
مدار هم ! اعلان قلم عليهم ! هذا الخلا هم ! له ركن ان

The work comprises several Fasts in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject, while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Fasts.

Only one other MS. copy of the work is noticed viz. in Berlin, No. 2092 but the work was printed in Cairo A. H. 1338.

Written in fan Naskh. Dated A. H. 1190.

No. 533.

fol. 113 lines 27 size $12 \times 8\frac{1}{2}$, $9 \times 4\frac{1}{2}$

The Same

Another copy of the preceding work. Written in bold Naskh.
Dated A. H. 1243.

No. 534

fol. 167, lines 19, size $10 \times 7\frac{1}{2}$, $8 \times 5\frac{1}{2}$

حادي الارواح الى بلاد الافراح

HÂDÎ AL ARWÂḤ ILÂ BILÂD
AL AFRÂḤ.

The work contains a description of Paradise and of the blessings of God enjoyed therein with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazilî and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Hadîs, and the opinions of reliable

authorities Biographers of the author say that no one prior to him had ever composed such a useful work on the subject

Author Abu Abdallah Muhammad bin Abi Bakr bin Ayyub al Qayumi *عبد الله محمد بن ابي بكر بن ايوب القمي* (d A H 751 = A D 1350 see No 532 above)

Beginning —

الحمد لله الذي جعل كتاب الفرد من عبادة رولا رعد وهذا
كتاب احدث في جمعه دينه وهو المكنون سلوة 14
الى ذاك العادس حلوه سمعته حادى الا اح الى بلاد الادراج الحج *

For other copies of the work see Berlin No 8798 Paris No 1387 Leid No 2023 Cairo vol II p 133 The work was printed in Cairo in A H 1340 along with *I lam al Muqin*

Written in good Naskh Not dated apparently 8th century A H I oll 2-12 and foll 159-160 (which are dated A H 1292) are supplied in a later hand

No 535

foll 311 lines 33 size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

شرح المواقيف

SHARH AL MAWÂQIF

A well known commentary on Mawaqif a famous treatise on the scholastic theology divided into 8 Mawqaf by Qadi Adud (d A H 706 = A D 1306)

By Ali bin Muhammad *علي بن محمد* commonly called As Sayyid Ash Sharif Al Jurjani *السيد الشريف الجرجاني* (d A H 816 = A D 1413 see Lib Cat vol I part II No 356)

The present copy as well as the succeeding MS which is another copy of the same begins without preface thus —

معنى خطبه كتابه الاساء الى معتمد علم الكلام الحج *

The preface of the commentary as given in the India Office copy (No 438) begins as follows —

سبحان من يعدب سجدات حماله الحج *

In this preface it is stated that Sayyid completed the present commentary in A H 708 and that he dedicated it to Sultan Giyas al din the grandson of Timur who was dethroned in A H 809

The great excellence and usefulness of the present commentary account for its universal popularity among scholars who ever since the commentator's own day have continued to write glosses and annotations upon it

For other copies of the commentary see India Office, Nos 438-45, Berlin, Nos 1801-02 Leiden, No 1548, Paris, Nos 2393-94, Cairo vol II, p 29

Written in beautiful Naskh, within gold-ruled borders Has a frontispiece Not dated, apparently 9th century A H

No. 536.

fol 342, lines 27, size $9\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another copy of the same

Written in fair Naskh Dated A H 986

No 537

fol 319, lines 24, size $6\frac{1}{2} \times 5\frac{1}{2}$, 7×4

حاشية الحلبي على شرح المواقف

HÂSHIYAT AL CHALABÎ 'ALÂ SHARH AL MAWÂQIF.

A well-known gloss on Sharh al Mawaqif (see No 536 above)

By Hasan bin Muhammad Shâh al Fanâî سأه محمد ساء, commonly called Al Chalabî الحلبى, a famous author and scholar, known for his special merits in the Qur'anic branches, jurisprudence and theology The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople where he composed a gloss on Talwih (see Hand-list, No 704) A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology, and on his return from Cairo he was appointed professor in the Iznîq Madrasah of Constantinople He was born in A H 840, and died in A H 886 = A D 1481 For his life and other works see Brock, vol II, p 229, Hadâ'iq al Hanafiyah, p 338

Beginning —

الحمد لله الذى دواهم فى كبرياء دانه بحسب الارحام
 فى عطاء معانه الع * .

For other copies of the work see Berqin No 1107 Cairo vol II
 p 16

A printed copy of the gloss is noticed in the Asifiyah Library
 No 322

Written in fair Naskh Not dated apparently 10th century A H

No 538

fol 338 lines 21 size 10×6 7×34

الحاشية على شرح المواقف

AL HÂSHIYAT U 'ALÂ SHARH AL MÂWÂQIF

A very detailed gloss on *Sharh Al Mawaqif* (No 535 above)
 explaining the text from the theological and philological points of view

By Abdalhalim As Siyalluti السالكى (d A H 1067 =
 A D 1656) See No 509 above

Beginning —

اللهم لك الحمد دواى نعمك تكافى مررد كمك اما بعد
 مهددة فوائد بل واند عليها على شرح المواقف
 لهذا العرب بعد الله الملك بالعباد * .

Abdalhalim in the preface tells us that the present composition
 is with certain additions a collection of the notes which he made on
 a copy of *Sharh Al Mawaqif* studied under him by his son Abdallah
 commonly known as Al Labib himself the author of a gloss on *Al*
Mutawwal (see Handlist No 2798)

One Muhammad Askari tells us in a note at the end that the
 present copy was compared in A H 1106 with a copy belonging to
 Abdallatif the grandson of Abdalhakim

Written in Nasta'liq Not dated but the above note suggests
 that it was written in or before A H 1106

No 539

foll 432, lines 21, size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated,
apparently 11th century A H

No 540.

foll 193, lines 15, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$

الحاشية على الامور العامة

AL HÂSHIYA'I' 'ALÂ AL 'UMÛR AL 'ÂMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Shâh Mawâqif* on fundamental principles (الامور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzâib (A H 1069-1118 = A D 1659-1707).

By Mir Muhammad Zâhid bin Muhammad Aslam Al Harawî *مير محمد زاهد بن محمد اسلم الهروي*, commonly known as Mir Zâhid, the most prominent scholar of his age and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazârî (commander of one thousand) in the reign of *Shâh Jahân*. Our author's literary attainments and merits were fully appreciated by *Shâh Jahân* (A H 1037-1069 = A D 1628-1659), who first appointed him *Hisbah*, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After *Shâh Jahân's* death, the author was honoured by Aurangzâib, being given a respectable post in Kabul, where he settled permanently. He died in A H 1101 = A D 1689. See *Subhat al Majân*, fol 156^v, *Hadâ'iq al Hanifiyah*, p 428, *Taḍkira ı Ulmî' Hind*, p 188.

Beginning

بسم الله الرحمن الرحيم ، يا من صرف من ربه ، كماله السند العلماء الاعلام . .
 مؤلفه ما لا يحتص به ، انه ، تعلم ان المتناظر معه ان الامور العامة احوال
 الواحدة ، والجواهر والعرض *
 *

The work was printed in the Alawi Press Delhi A D 1879 and in Lucknow A H 1263

For other copies of the work see Rampur Hand list Nos 90-92 Asifiyah Hand list No 34 India Office Nos 401 2

The present copy is written in beautiful Naskh with gold ruled borders. It has a frontispiece. The copy is not dated but a note dated A H 1102 on the title page suggests that it was written in or before that year.

A note followed by a seal on the title-page tells us that the MS was for some time in the possession of Da'ud Khan Quraishi an officer of Panj Haziri in the reign of Aurangzib who was appointed Governor of Allahabad in A H 1080 = A D 1670 see Beale p 119. This note is followed by another dated A H 1102 written by Ibn Mihr Jan who tells us that he received the present copy from the above mentioned Da'ud Khan.

No 541

fol 110 line 19 size $10\frac{1}{2} \times 5\frac{1}{2}$ 7×3

The Same

Another copy of the preceding gloss beginning without preface thus —

وله مالا يتحصصه العلم ادب علم ان المنهار منه ان الو العالم
العلم *

Written in Nasta'liq Not dated apparently 12th century A H

No 542

fol 67 lines 29 size $10\frac{1}{2} \times 5\frac{1}{2}$ 7×3

The Same

Another copy of the same gloss beginning like the above copy without the preface

Written in Nasta'liq Dated A H 1141

No 543.

foll 71, lines 28, size 12×6 $10\frac{1}{2} \times 4\frac{1}{2}$

الحاشية على حاشية مير زاهد

AL ḤĀSHIYA'I'U 'ALĀ ḤĀSHIYA'I'I
MÎR ZÂHID.

A very useful annotation of Mîr Zâhid's gloss (Nos 540-42 above), containing useful critical notes

By Qâdî Mubâarak bn Muhammad Dâ'im al Fârûqî al Gupâmu'î فاضلى مبارك بن محمد دائم الفاروقى الكوباموى, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavî Hamdallâh (d A H 1160 = A D 1747) His commentary on Sullam (see Hand-list No 1982) is one of the standard books for higher studies in logic in India He was born in Gûpamu, a village in the Hardoi district of Oudh He died in A H 1162 = A D 1748 See Taḍkira'ī 'Ulamâi Hind, p 174

Beginning, without preface, thus

قوله ان المنادى منه الحق لايعال كما كان موضوع العلم هو المعلوم

او الوجود المطلق الحق *

For other copies of the work see Rampûr printed list, Nos 71-72, India Office, No 453

The present copy (which is defective at the end) bears three Arddîdahs, without name, dated A H 1192, 1197, 1201, respectively

Written in Nasta'liq Not dated, but most probably written in or before A H 1192

No 544.

foll 57, lines 20, size $10 \times 5\frac{1}{2}$, $8 \times 4\frac{1}{2}$

The Same

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'liq Not dated, apparently 12th century A H

No 545

foli 134 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

الحاشية على حاشية مير زاهد

AL HĀSHIYATU 'ALĀ HĀSHIYATI
MĪR ZĀHID

An annotation containing detailed notes on *Mir Zāhid* a gloss (Nos 540-42 above)

By Maulavi Barkatallah مولوی برکت اللہ designated Barkat Ali in the Rampur Hand list No 74 an Indian scholar of the 12th century A H He dedicated the present work to Amir al Umara Najib ad Daulah (d A H 1184 = A D 1770 see Beale p 290)

Beginning —

ما من حمدة ازل موافق الكلام آخر المعتمد
نعلم ان الممدد منه اليك انت حذر ان السع في سربهم استعمل لفظ
الا صا في الا - ولا نالطبع اليك •

For another copy of the present work see Rampur Hand list No 74

Written in Nasta'liq Not dated apparently 14th century A H

No 546

foli 151 lines 21 size $9\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated apparently 14th century A H

No. 547.

foll 160, lines 19, size $11\frac{1}{2} \times 7$, 8×4

الحاشية على حاشية مير زاهد

AL ḤĀSHIYA'I'U 'ALĀ ḤĀSHIYA'I'I
MÎR ZÂHID.

An annotation of Mîr Zâhid's gloss (No 540 above)

By Maulavî Zahûrallâh bin Muhammad Walî bin Gulâm Mustafâ
مولوى ظهور الله بن محمد ولي بن علام مصباحى, a Muftî and scholar of
Lucknow He was born in A H 1174, and studied under his father and
his uncle, Mullâ Muhammad Hasan He is the author of some other
glosses on different works, see Taḍkira'î 'Ulamâi' Hind, p 100 The
date of his death is omitted by his biographers, but since we know of
certain of his pupils who studied under him in the 13th century A H,
we can place it in that century

Beginning

الحمد لله رب العالمين و اله لموة على رسوله محمد و آله و اصحابه
اجمعين قال المصنف ، اى مالا يختص الحق اعلم انه قد وقع في
تبيين معنى الامور العامة عبارات مصطربة النح *

The use, with reference to the author, of the word **سأله** (an invocation only used of a living person) in a note on the title-page, which runs thus **حاشية مولوى ظهور الله سلمه** at once suggests that the present copy was written in the author's lifetime

Written in Nasta'liq Not dated, apparently 13th century, A H

No. 548.

foll 454, lines 18, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاشية على حاشية مير زاهد

AL ḤĀSHIYA'I'U 'ALĀ ḤĀSHIYA'I'I
MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (No 540 above), much appreciated in India, these notes being remarkable for their critical acumen

By Abdal Ali Muhammad bin Nizamaddin محمد بن نظام العلى commonly called Bahr al Ulum (بحر العلوم), known throughout India for his special merits in logic theology philosophy and jurisprudence and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow where he studied under his father and some others. He completed his studies at an early age being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow but unfortunately some unhappy event forced him to leave that place for Shahrhanpur. However shortly after at the request of the Nawwab of Rampur he went there and was appointed Principal of the State Madrasah where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwab being unwilling to meet the expense refused some admission. Bahr al Ulum in displeasure at this action of the Nawwab resigned his service. Meantime he was requested by Munshi Sadraddin to accept the post of Principal of the Buhar Madrasah in Bardawan (Bengal). This he did and worked there for some years. It was here that he composed *مقام* a work in Persian on the events connected with the day of resurrection. See Buhar Lib Cat vol 1 No 132. From Buhar he went to Madras where he worked as a professor for some years and died in A H 1225 = A D 1810. This is the date given by the author of Hada'iq al Hanafiyah p 467 of the Rampur Hand list No 69 and of the Asifiyah Library No 376. On the other hand the author of the first volume of the Buhar Library Catalogue gives the date of his death as A H 1226 whereas the author of Tadhkirat al Ulama Hind p 123 and Dr Hidayat Husain in Buhar Lib Cat vol II p 163 say that he died in A H 1230. The date A H 1235 may safely be rejected however in view of the fact that Hafiz Gulam Muhammad in his work As Sa'lat al Abqariyah (see No 584 below) which was composed in A H 1227 mentions Bahr al Ulum as his teacher and uses the words قدس الله التارى مولى which are always used of a deceased person thus indicating that Bahr al Ulum was no longer alive in A H 1227. As regards the other dates given A H 1225 and 1226 A H we have no clue as to which should be preferred.

Beginning —

ان احل كلامه باللسان اما بعد فقول العدد الراعى
 عدد العلى محمد ابو العباس بن نظام المله والدس الانصارى
 ان الامور العامه من احل العلوم العقله قوله اى مالا يخص الح
 اعلم انه قد وقع فى ر الامور العامه عبارات مضطربه الح *

The author, in the preface, gives some description of *Sharḥ al Mawâqif* and of the gloss upon it by Mīr Zâhid

For other copies of the work see Râmpûr, Nos 68-70, 'Âsifiyah, No 376

Written in Nasta'liq Not dated, apparently 13th century A H

Maulavî Sa'îd of Patna (see Lib Cat, vol v, part 1, No 227) tells us, in an autograph note at the beginning, that the MS was for some time in his possession

No 549.

fol 216, lines 17, size $12\frac{1}{2} \times 8$, $8 \times 3\frac{1}{2}$

The Same

Another copy of the same, beginning without the preface, thus

فوله اي مالا يختص العلم اعلم انه قد وقع في تفسير الامور العامه
عبارات مصطره العلم *

Written in Nasta'liq Not dated, apparently 14th century A H

No. 550.

fol 120, lines 17, size 8×5 , $5\frac{1}{2} \times 2\frac{1}{2}$

شرح العائد العصريه

SHARḤU AL 'AQÂ'ID AL ADUDÎYAH.

(Also known as 'Aqâ'id u Mullâ Jalâl)

A very popular commentary on 'Aqâ'id Adudîyah, a treatise on the principles of faith written, from the Sunnî standpoint, by Qâdî 'Adud (*d* A H 756 = A D 1355) For a copy of this treatise see Br Mus Suppl, No 1206/3

By Jalâluddîn Muhammad bin As'ad As Siddiqî Ad Dawwânî حلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence He is commonly known as محقق دواني (the scholar of Dawwân) He was born in A H 830 in Dawwân, a district in Gâzarûn, where his father was a Qâdî He worked as a professor of

the Madra ah Aitam in Shiraz and then as a Qadī of the same place. He is the author of a number of works most of them on the subjects referred to above. In all 35 works of his are enumerated in Brock vol ii p 217. The literary disputes between the author and Sadraddin Ash Shīrazī (d A H 930 = A D 1523) are not unknown to scholars. See for the subject of one of these disputes No 603 below. He died in A H 907 = A D 1501 see Rieu Persian Cat vol ii p 442^b Brock vol ii p 217. Habīb as Siyar vol iii part iv p 111.

Beginning —

بسم الله الرحمن الرحيم
 باسم ربنا لنكتب العقائد الاسلاميه
 الى ربنا العلي محمد بن اسعد الصديقي الدواني ان العقائد العصوره
 لم تدع قاعدة من اصول الدينه الح

Dawwani in the preface tells us that it is the first commentary to be written on the treatise but an earlier commentary by Muhammad ad Damagani is noticed in Cairo vol ii p 38 Cf Library Handlist No 2634/2

The present commentary which was composed in Marv A H 905 is the last composition of the author. Though technically a commentary it is looked upon as an independent work on the subject. Hence it is known as Aqa id Mulla Jalal has been introduced into the course of studies in theology in many Madrasahs and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople A H 1232 Cairo A H 1296 Delhi A D 1879

For other copies of the work see Rampur Library Nos 202-6 Asifiyah Library Nos 21 127 373 Berlin No 1994 Leid No 2026 India Office Nos 445-48 466/1

Written in Nasta liq Dated A H 1085

No 551

fol 58 lines 21 size 11×7 8×3½

The Same

Another copy of the same. Written in Naskh Dated A H 1116. It is noted at the end by one Jan Ali that the present MS was purchased for the Royal Library of Akbar II (A H 1221-53 =

A D 1806-37) One Mullâ Muhammad bin Ahmad bin Rasûl, in a note on the title-page, tells us that in A H 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No 552.

fol. 84, lines 21, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 6\frac{1}{2}$

الحاشية على شرح العقائد العنصرية

AL HÂSHIYA'I'U 'ALÂ SHARH AL 'AQÂ'ID AL ADUDÎYAH.

(Also known as *Khânqâhiyah*)

An incomplete copy of a well-known gloss on Dawwânî's commentary (No 550 above), composed in A H 1000. Defective at the end.

By Yûsuf bin Muhammad Jân al Qarâbâgî بن محمد جان قاراباغى, one of the eminent scholars of the 11th century. He was born in Qarâbâg, a village in Hamadân. He died about A H 1034 = A D 1624, see *Khûlâsat al Aşar*, vol IV, p 510. Hâj Khalîl, vol II, p 27, says that he died about A H 1030 = A D 1620.

Beginning

كده ، لا امد و كده ، امد فاعول الاحوج ابن محمد جان

القرائعى و سمته بالخاعهى الح *

The author composed the present gloss, which is his first composition, at a *Khânqâh* of Samarqand. Hence it is sometimes known as *Khânqâhiyah*. He dedicated the gloss to Sufî Abû Hâmid Khalîlallâh.

For other copies of the work see India Office, No 459, Râmpûr, Nos 116-117. A printed copy of the gloss, dated A H 1289, is noticed in Râmpûr, No 15.

Written in Nasta'liq. Dated 1102 A H.

No 553

fol 106 lines 15 size $11\frac{1}{2} \times 5\frac{1}{2}$ $8\frac{1}{2} \times 4$

The Same

Another copy of the same also defective at the end Written in Naskh Not dated apparently 14th century A H

No 554

fol 47 lines 23 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

الحاشية على شرح العقائد العصرية

AL HÂSHIYATU 'ALÂ SHARH AL
'AQÂ'ID AL ADÛDIYAH

A gloss on Dawwani's commentary (No 550 above) explaining the theological points either omitted or dealt with very briefly by Dawwani In some cases a philological explanation of the words is also given

By Abdalhakim as Siyalkuti م السالكوني (d A H 1067 = A D 1656 see No 509 above)

Beginning —

وهو انسان الم راجع الى لفظ النبي المذكور صريحا فان العنصر

من اللام مما قبله راجع الى المطلق المذكور صمنا بهم الى *

Two copies of the gloss are mentioned in Rampur Nos 111-13

The colophon runs thus —

تمت الحاشية الممروية من مصنفات عبد الله م السالكوني على

شرح العقائد مولانا حلال الدين الدواني *

Written in fair Nasta'liq within gold ruled borders Bears a frontispiece Not dated apparently 12th century A H

No 556

fol 74 lines 17 size 9½ × 6¼ 6½ × 4

الحاشية على شرح العقائد العرفية

AL HÂSHIYATU 'ÂLA SHARH AL
'AQÂ'ID AL ADUDÎYAH

A gloss on Dawwani's commentary (No 550 above) containing logical explanations of the points requiring such explanations

By Mulla Nizamaddin bin Qutbaddin as Sihalanى ملا نظام الدى the father of Bahr al Ulum (d A H 1225 = A D 1810 see No 548 above) He studied under his father and under Amanallah al Banarisi (d A H 1133 = A D 1720) Iatiha i Farag the ceremony observed on his completing his studies was performed by a Sufi Gulam Naqshiband (d A H 1126 = A D 1714) He received spiritual training from Abdarrazzaq al Hansawi The fame of his advanced learning and of his able teaching spread far and wide and students flocked round him to complete their higher studies under him He died in A H 1161 = A D 1747 leaving behind him a large number of pupils See Tadhkirat Ulama i Hind p 42 Hadaq al Hanafiah p 445

Beginning without preface thus —

قوله هو انسان الحق لا يربط ان حاصل انه رمدكور صريحا وهو الذى
ادالسه وعنه ادما حاول من نلاء لم التعريف وهو لا يتعدش صراحة الحق *

The author's name does not appear anywhere in the text but a note on the title page which runs thus — حاشية ملا نظام الدى والد tells us that the present gloss is by Mulla Nizamaddin This is confirmed by the fact that the author of the gloss No 557 below, quotes the following on fol 12^b from Nizamaddin's gloss a passage which will be found on fol 6^a of the present MS —

بكرية ان المعدومات مسلمة غير معدومة الا طوب *

A copy of the present gloss is noticed in Rampur No 281
Written in Nasta liq Dated A H 1249

- No. 557.

fol 34, lines 22, size 10×7 , 7×4

الكاشية على شرح العقائد العصرية

AL ḤASHIYA'I'U 'ALÂ SHARḤ AL
'AQÂ'ID AL ADUDÎYAH.

A gloss on Dawwânî's commentary (No 550 above), containing explanations of difficult points and passages

By Mullâ Kamâladdîn as Sihâlawî السعالوى, a prominent scholar of India who studied under Mullâ Nizâmaddîn (see No 556 above) He died in A H 1175 = A D 1761, see Taḍkira'î 'Ulamâ'î Hind, p 173

Beginning

قال الشارح هو انسان اقول المعروف . باللام هو المطلق مع التخصص
الحاصل من دل اللام فهو عرسمى لا يمدح الاطلاع *

For two other copies of the gloss see Râmpûr, Nos 1118-9.

Written in Nasta'liq Not dated, but a seal on the title-page (dated, A H 1177) of one Badiadduja, in whose possession the MS was for some time, suggests that our copy was written in or before that year

No. 558.

fol 44, lines 24, size $11\frac{1}{2} \times 5\frac{1}{2}$, $8\frac{1}{2} \times 4$.

الكاشية على شرح العقائد العصرية

AL ḤÂSHIYA'I'U 'ALÂ SHARḤ AL
'AQÂ'ID AL ADUDÎYAH.

A very useful gloss on Dawwânî's commentary (No 550 above), containing critical and exegetic notes

By 'Abdairahmân bin 'Abdairasûl ar Rahmânî بن عبد الرحمن بن عبد الرشيد، an Indian scholar of the 12th century A H He quotes early authors, and occasionally criticises them

Beginning

يا من دل على داته ندانه وتدره عن مجاسه مصنوعاته
ونعد فيقول العبر الى التائد السكاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معلمه على السرح الـ دور للعائد العبد
 مدد بها في سالف الزمان فاردت الآن ان احرها من موده
 بالله الكرم و مدركا على الحى العظم الحـ *

According to the author's statement in the preface the present work is an enlargement of certain notes which he made on Dāwānī's commentary

Written in Nasta'liq Not dated apparently 13th century
 A II

No 559

fol 71 lines 16 size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated
 apparently 14th century A II

No 560

fol 386 lines 27 size $8\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

سرح المقاصد

SHARH AL MAQÂSID

A very popular commentary by Sa'daddin al-Taftazani (d. A H 791 = A D 1389 see No 500 above) on his own concise treatise on theology called Al Maqasid composed in Samarqand A H 784

The present copy omitting the original preface for which is substituted a short preface by some one else begins thus —

لك الحمد و المنة و على رسولك و اصحابك الصلوة و السلام و بك
 الاستعانة و منك التوفيق و عليك التوكل و اليك التعويض *

The original preface of the commentary (see pp 1-2 of the printed edition Constantinople A H 1277) begins thus —

لك الحمد يا من بدها ملكوت كل شيء و به استصادة و من عبده
 ابتداء كل حى و الله معاده الحـ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة بطريقه كمالها معرفه حقائق* (which is the beginning of the commentary) to the end *الاسماء كما هي* (which is the end of the commentary). The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No 461, A S, No 2364, Kopr, Nos 854-55, Cairo, vol II p 26

Written in fair Naskh. Not dated, apparently 10th century A H, but foll 1-144 are supplied in a later hand

No. 561.

foll 310, lines 17, size $10\frac{1}{2} \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

تدهيه ، التهذيب ،

'I'ADHÎB A'I' 'I'AHDIÎB.

A detailed commentary on the 2nd part (Theology) of AtTahdîb, a work of Sa'daddîn at Taftâzânî (d A H 791 = A D 1389, see No 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No 2634/1

By Abû Yûsuf Muhammad bin Ya'qûb al Banbânî ابو يوسف محمد بن يعقوب البنباني, a scholar of the 11th century A H, see Lib Cat, vol II, No 474

Beginning

إِلَٰمَ اٰدَمَ وَحَدَاتِ الْقُدُسِ وَ الْكَدْرِيَّاءِ مَكْفُورَةٍ ، بِالْجَدْرِ وَ حَتَّامَ
اِحْجَمَ وَ نَعَابَ الْحَمْدِ وَ الدَّاءِ مَكْسُورٍ ، فِي الْمَلِكِ وَ الْمَلَكُوتِ فَقَوْلُ
الْعَقْرِ الْعَصْلِ الرَّبَّانِيِّ ابُو يُوْسُفَ ، مُحَمَّدُ بْنُ يَعْقُوبَ الْبَنْبَانِي . . . وَ . . . هَيْتَهُ
تَدَهِيَةٍ ، التَّهْذِيْبِ ، الْح *

The commentary is a rare one, only one other copy of the same having been noted, viz, Âsîfiyah Library, No 183

Written in Nasta'liq Dated A H 1193

No 562

fol 88 lines 21 size $8 \times 5\frac{1}{2}$ $6 \times 4\frac{1}{2}$

الإمامة في درة العلاء

AL ISÂBATU FÎ DURRAT AL QALÂ'ID

A rare commentary on Durrat al Qalâ'id a versified treatise dealing with the main points of theology and containing 100 couplets composed in A H 793 by some Hanafî scholar whose name is not known. The commentator himself could not trace the author's name as appears from the following passage in the commentary —

و النظم لبعض الحكماء الساعين من الكوفة *

By Ahmad bin Muhammad al Madani أحمد بن محمد المدني a distinguished scholar of Medina of the 11th century A H. He is an author of more than 50 works. He died in A H 1071 = A D 1660 see Brock vol II p 20, *Khulasat al Asar* vol I p 342 *Taj al Tabaqat* vol XI fol 340

Beginning —

الحمد لله ولي العلماء ناسط الكود على اهل الارض و السماء احمده

جميع محامدة الحق *

As we are told by the commentator in the preface that the present commentary was composed in Medina A H 1057

The following couplets in Durrat al Qalaid indicate the title of the work date of composition and number of couplets contained in the same

باسم الهدى العلى	الواحد	العقد	الاحد
درة العلاء	و عزة	الاصول	بالعقائد
انها من مانه	لم ترد	فليس	فيها من كسر العدد
من سنة الثلاث و ال	و	سعمائة	مصب

A note at the end tells us that the present MS was compared with an autograph copy of the commentary

Written in fair Naskh Dated A H 1067

No. 563.

foll 84, lines 19, size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

المسامرة في شرح المسامرة

AL MUSÂMARAH FÎ SHARḤ AL
MUSÂYARAH.

A commentary on Al Musâyarah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (d A H 861 = A D 1456) For a copy of Musâyarah see Berlin No 1826 As we are told by its author, Al Musâyarah is an abridgment of Al Qudsiyah, a work on theology by Gazzâlî (d A H 505 = A D 1111)

By Kamâladdîn Abu'l Ma'âlî Muhammad bin Ahmad al Maqdisî Ash Shâfi'î المقدسى السافعى الشافعى, a scholar of the 10th century A H, belonging to the Shâfi'î school and the Qâdiriyyah order of Sufism He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (d A H 852 = A D 1449) He is the author of several original works and annotations He died in A H 906 = A D 1500, see An Nûr as Sâfir, fol 147^a, Brock, vol 11, p 226

Beginning

هذا لمن رسم على صفحات الكائنات دلائل توحده وبعد

هذا توصيف كتاب المسامرة في العقائد تأليف شيخنا كمال الدين

. محمد ابن الهمام *

For other copies of the work see Leid, No 2038, Cairo, vol 11, No 53, Alger, No 559

Written in Naskh Not dated, apparently 11th century A H

No 564

foll 407 lines 39 size 101×7 91×6

[الكتاب في علم الكلام]

AL KITÂBU FÎ 'ILM AL KALÂM

An autograph copy of a voluminous and exceedingly valuable work on Sunni Theology believed to be unique which deals elaborately with practically all the points of the subject enumerating the theories and views of nearly all the Muhammadan sects and quoting numerous reliable authorities. The object of the author in the present work was to make a complete survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately we have only one volume of the work and that defective. Even in this one volume however we notice that more than 1000 authors are referred to and passages from their work are quoted. On foll 1^b-51 of the present volume the treatise *العقائد* by Imam al Haramain (*d* A H 478 = A D 1085 see No 193 above) is quoted verbatim nearly in its entirety.

The larger portion of the following work is also quoted verbatim in the present volume —

I *الاسماء والصفات* by *Abul Qadir al Badadli* (*d* A H 129 = A D 1037)

II *سبع الامال* by *Halimi* (*d* A H 103 = A D 1012)

III *في الاسنى* by *Cazzali* (*d* A H 50 = A D 1111)

The contents of the present incomplete volume are as follows —

I foll 1-52 Part (incomplete) of the 9th Bab of the 3rd Kitāb on Imamat and Khilāfat

II foll 53-97 10th Bab of the 3rd Kitāb on conversion and on apostasy from Islam with warnings against the same *الباب العاشر من الكتاب الثالث في الردة*

III foll 97^b-98^a Khatimah (epilogue) to the preceding chapter *خاتمه فيما يحصل به بويه المريد*

IV foll 98^b-407 11th Kitāb subdivided into 10 Babs *الكتاب الرابع* *الاول من ابواب سبع الامال*

(i) foll 98^b-147^a 1st Bab of the 11th Kitāb defining Imam *الاول من ابواب سبع الامال*

(ii) foll 147^b-407 2nd Bab (incomplete) of the 11th Kitāb on

belief in the Prophet and in other prophets الكتاب الثاني من الكتاب
في شعب الايمان من اعتقاد نبوة النبي و سائر الانبياء و الاعتراف بها

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS, which is occupied with a long preliminary discussion (fol 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet

و وصل الايمان بعامة اسماء الله و صفاته لاقتحام العقائد التي سمع
وصعها و تعديدها بمعانها و انبات الرسول على الله عليه و سلم بالالفاظ
الدالة علها فان تصديقه في الرسالة يأتي على مدلولها منه الحج *

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume, for the present volume ends with the theological definition of *الحق*, one of the 99 names of God while the next begins with the definition of *مقيد* - another (and the last) of the 99 names of God as appears from the following words of the colophon

و يتلوه في الذي بعده اسم المعنى حل و على *

On fol 67^b, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus

اعلم و بعد الله و اياك ، قدمنا القول في منشأ الصلالات و البدع
كما ذكر السمرستاني في اوائل الكتاب الثاني من تأليفنا
هذا *

The theories of the Galatîyah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol 380^b thus

و معنا انساب المحاسبة عن الخلق . . . و في هذا انطال من انكر
محاسبته الرابع عن عبادة كما دعه ، انه العباد من الحمد و انطال
قول من قال ان الحساب مع المؤمنين دون الكافرين كما دعه ، انه سالم
الاصري و معها انطال قول هشام القرطبي . . . لان هشاماً حرم
على الناس ان يهولوا حسدا الله و نعم الوكيل الحج *

On fol 71 the author refers to the *Shaitanrah* (سظانه) sect who deny the personality of Satan and to some of their theories which are not generally known thus —

اما " هاته امثت شيطان الطر حتى انه يقول بكسر من
سبها ان الرافض ان علم يقول ان لله تعالى يعلم الاشياء ان ودها
و ارادنا و العدد عند الاله الاله و الاله •

ممد لله ابو بكر النواوي Author Abdallah Abu Bakr bin Ha in an Nawawi The works of reference do not provide us with any account of the author but the author himself in the colophon quoted below tell us that he was born in Nawa and settled in Damascus and that he completed the present volume of the work in A H 810 = A D 1407 —

مع القراع من هذا السعد العبدك على مدمولة عند الله ابي بكر
ابن حسن الفري مولد ام الدمشقي ركن القراع منه يوم الجمعة
نامس في القعدة سنة خمس مائة و الحمد لله على
كل حل مملوءة بعدة اسم العبد الخ •

Hence he was a scholar of the 9th century A H The author mention his Shaikh (teacher) Abu Bakr al Ma'ali (d A H 707 = A D 1396 see Brock vol ii p 166) on fol 709 and refers to his work *Lutuh Ar Rahman* thus —

بل شجعنا ابو بكر الموملى قدس الله من كلفه " الى بقروح
الرحمن الخ •

The fact that more than 1000 authors are quoted in the present volume and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject So far as we know no one else has ever composed such a detailed work on the subject

The present volume begins abruptly thus —

لازم ولا ينبغي كقولنا نعلم من ساه لهذة كوصفنا بانه عالم
مادر الخ •

The larger portion of foll 1-12 is damaged
Written in fair Naskh Dated A H 810

No 565

foll 52, lines 21, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 5$

المسباح

AL MISBĀḤ.

A rare commentary on Umm al Barâhîn, a well-known work on mystic theology, by Sanûsî (d A H 895 = A D 1490) For a copy of the text see Berlin, No 2006 The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawâhir as Saman

By Muhammad bin 'Abdarrahîm bin Ibrâhîm bin Hasan al Hanafî محمد بن عبد الرحيم بن ابراهيم بن الحسن الحنفي The dates of the commentator are not mentioned in our biographical works, but the fact that he quotes many authors in this work, the latest of whom is Ahmad al Khafâjî (d A H 1069 = A D 1658), suggests that he was a scholar belonging to the 11th century A H According to Berlin No 4547, he died about A H 1100 = A D 1688

Beginning

الحمد لله الذي تعدد بركاته و افاض جوده على كل موجود
 و بعد فقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم
 بن الحسن الحنفي قد كدت ، سرحنا ام الغراهنى
 شرحا سمعته الكوهر الثمين ثم رأيت كسر الكجج و سرحا ، فى شرح
 لنا متوسط و سمعته نال المسباح *

Written in fair Naskh Dated A H 1199

Scribe حافظ محمد امين

No 566

foll 40 lines 17 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4$

الكاشفة على شرح الهددي لام البراهين

AL HÂSHIYATU 'ALÂ SHARH AL
HUDHUDÎ LI UMM AL
BARÂHÎN

(Designated in Cairo vol II p 21 Al Hawâshî al Bahiyah)

A detailed annotation of Sûnusî's Umm al Barahin (mentioned in the preceding notice) and of the commentary on this work by Hudhudi (for a copy of which see Berlin No 2019)

By Shaikh Husain an Namawî شيخ حسن الناموي a scholar of the 11th century A H see Cairo vol II p 21 where three copies of the present annotation are mentioned the oldest of these being dated A H 1097 In Berlin No 2019 referred to above Hudhudi is stated to be a scholar of the 12th century A H but if as stated above Shaikh Husain (who annotated Hudhudi's commentary) belonged to the 11th century this is obviously a mistake

Beginning —

الحمد لله رب العالمين و الصلوة و السلام الايمان الاكمل على سيدنا
محمد سدد ولدعدنان و بعد فبذة حواسي و مواد و نكب
جمعها من كتب القوم على العبد المسماء نام البراهين و شرحها
للهددي الخ *

Written in good Naskh Dated A H 1182

No 567

foll 353 lines 19 size $9 \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

المواضيت و الجواهر

AL YAWÂQÎT WA AL JAWÂHIR

A work on theology treating of those special points of theology which are the subject of dispute between the Sufis and orthodox Muhammadans The author in the present work gives his whole attention to removing these differences of opinion holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the Sûfis in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flugel, Z D M G, vol. xx1, p. 271.

Author 'Abdalwahhâb bin Ahmad bin 'Alî ash Shā'rānî عبد الوهاب بن أحمد بن علي السعدي, the most prominent Sûfî scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 Sûfî Shāikhs. See Al Lawâqih, Hand-list No 2446 fol. 328-404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock, vol. 11, p. 338. He died in A H 973 = A D 1565, see Tâj at Tabaqât, vol. x, fol. 497, Al Khitat at Tawfîqîyah, vol. xiv, pp. 109-112, Huart, p. 380, Nicholson, p. 448, Brock, loc. cit., Z D M G, vols. xx, p. 1, xx1, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues, but Hâj Khal in his different volumes, viz., vol. 1, p. 482, vol. 1v, p. 37, and vol. vi, p. 285 gives the following different dates: A H 960, 973, 976.

Beginning

الحمد لله رب العالمين واصلى واسلم على سيدنا محمد وعلى
سائر الانبياء هذا كتاب القته فى علم العوائد وسميته بالدواعى
والبجواهر فى بيان عوائد الاكابر وذلك ، لان المدار فى العوائد على
هاتين الطائفتين اذ الخلق كلهم وسمان إما اهل بطر و استدلال وإما اهل
كسبه ، وعبان فرما طن من لاحوص له فى السريعة ان كلام احدى
الطائفتين مخالفه ، للاخرى فمصدق فى الكتاب الجمع بينهما وهذا
لا اعلم احدا ساعدنى اليه الخ *

For other copies of the work see Br Mus, No 187, India Office, No 674, Goth, No 898, Wien, No 1922, Berlin, No 2039, Alger, No 926.

The work has been several times printed in Cairo, viz., in A H 1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated, apparently 11th century A H.

No 568

fol 208 lines 22 size 11×7 8×4½

الصواعق المحرقة

AS SAWÂ'IQ AL MUHRIQAH

A work discussing and defending the rightful claims to the succession of the first five Caliphs and in particular those of the first three Caliphs whose rightful claims have been criticised by the Shi'a sects. The author upholds Sunni views on the subject strongly condemning those of the Shi'as. The present work is a supplement to the author's work on the succession of the first two Caliphs composed in Mecca A H 950. It is divided into 3 Muqaddimahs 10 Chapters and a Ḥatimah. Several Shi'a authors composed works in refutation of our present work. See Kaṣḥf al Hujub fol 45^b. As Sawarim by Shustari (d A H 1019=A D 1610 see No 623 below) is the best known work on the subject. For a copy of which see Buhār Lib Cat vol II No 112.

Author Shihabaddīn Ahmad bin Muhammad bin Alī bin Hajar al Ḥaṣṣamī (د سحاب الدين احمد بن محمد بن علي بن حجر القاسبي) (d A H 974=A D 1566 see Lib Cat vol V part 1 No 283)

Beginning —

الحمد لله الذي احصى سنة الحج *

For other copies of the work see Berlin Nos 2128-30 Goth No 861 Br Mus Suppl No 192 India Office Nos 181-4. The work was printed in Cairo A H 1307 and again in A H 1308.

Written in fair Naskh Dated A H 1090

Scribe ملا ابنه

No 569

fol 140 lines 19 size 7½×5½ 6½×2½

صمد الانبياء

'ISMAT AL ANBIYÂ'

A very rare work not mentioned in any catalogue dealing exclusively with Isma't al Anbiya (sinlessness of the prophets) one of the points of theology. This point is dealt with in almost all theological works but separate compositions on the subject are few in number. A work on the present subject under the same title by Fakhraddīn ar Rāzī (d A H 606=A D 1209 see No 517 above) is mentioned in Berlin No 2528. The present work is divided into a Muqaddimah and the following 3 Fasls —

- I foll 9-22^a العمل الاول في بيان ان الانبياء ما هم الصلوة و السلام
معصومون عن الكفر و الكبائر
- II foll 22^b-38^a العمل الثاني في بيان عصمتهم عليهم الصلوة و السلام
عن المعاصي التي دون الكفر
- III foll 38^b-149 العمل الثالث في بيان القصص من هذا الجنس المدسوسة
الدهم

The author dedicated the present work to Prince Mu'izzaddîn Muhammad Kâmrân (*d* A H 964 = A D 1556, see this Library's Persian Cat, vol II, pp 215-222)

Author 'Abdallâh bin Shamsaddîn bin Jamâladdîn al Ansârî He belonged by descent to the Ansârî tribe of Arabia. Some of his ancestors settled in Sultân-pûr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Sûfî of great repute, and flourished during the reign of Humâyûn (A H 937-963 = A D 1530-1556), who honoured him for his literary attainments with the title of Shâikh al Islâm and, as a Sûfî, with the title of Makhdûm al Mulk.

He was so strict and orthodox a Sunnî, that he held that the 3rd Daftar of Raudat al Ahbâb (see this Library's Persian Cat, vol VI, Nos 496-97) was not by Jâmâladdîn (*d* A H 926 = A D 1519), but was a later Shi'â addition, seeing that Jâmâladdîn was a known supporter of the views of the Sunnîs, whereas the 3rd Daftar contains passages supporting Shi'â views. This was the subject of dispute between our author and 'Abdalqâdir Badâyûnî, the author of the well-known Muntakhab at Tawârîkh. (For a description of the dispute, see Muntakhab at Tawârîkh, this Library's Persian Cat, vol VII, No 536, fol 346.) Our author, shortly after his return from Mecca, died in Gujârât, A H 990 = A D 1582, see Muntakhab at Tawârîkh, loc cit Taḍkîrât 'Ulamâ'î Hind, p 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Hadâ'iq al Hanafiyah, p 397, mentions our author's death in A H 1006 = A D 1597.

Beginning —

بسم الله يا عزيز يا كريم ومن يعتزم بالله بعد هدى الى صراط
مستقيم و بعد فصول العدد المعتزم بحمد الله العليّ عند الله
بن شمس الدين بن جمال الدين الانصارى عصمة الله عن حاله ، القول
و ما ظهروا من انه سمى بنى آخر الزمان وهو الملعون ، بمعز الدين محمد
كامران من الله على العرايا بتأييده و سميت عصمة الانبياء ... متحفا
لذلك الملك الذي تلى الناس لامره بالقبول الخ *

The use in the preface of the verb in several different forms
is noteworthy

Written in fair Naskh Dated A H 1133

Scribe سجع عبد الله

No 570

fol 110 lines 15 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3$

اتحاف المريد بكنهة الوجود

ITHÂF AL MURÎD BI JAWHAR AT TAWHÎD

The present work is an enlargement of Irshâd al Murîd a concise commentary by the same author on Jawhar at Tawhîd a versified treatise on theology by the commentator's father Ibrahim al Liqanî (d A H 1041 = A D 1631) For a printed copy and MS of the treatise see Rampur Library Nos 201-202

Author ' Abdassalam bin Ibrahim al Malîk al Liqanî عبد السلام بن ابراهيم المالكي اللقاني son of the above mentioned Ibrahim al Liqanî the author of Jawhar at Tawhîd For his scholarship and merits he is regarded as the equal of his father in tradition theology and some other branches of learning He succeeded his father as professor of Al Jamî al Azhar the well known institution of Egypt He is the author of several works He died in A H 1078 = A D 1668 For his life and works see Khulasat al Asar vol II p 417 Brock vol II p 307

Beginning —

الحمد لله الذي رفع لاهل السنة الا حمده في الصغى اعلمه
الشيخ *

For other copies of the work see Munich Nos 148-149 Paris Nos 1281-82 Alger Nos 705-7 The work was printed in Cairo A H 1282

Written in fair Naskh Dated A H 1139

Scribe سعد محمد بن عبد الله الكافي

No 571

fol 97 lines 23 size 9×6 $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same

Written in good Naskh Not dated apparently 13th century

No. 572.

foll 99, lines 19, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 8$

The Same

Another copy of the same

Written in fair Naskh Dated A H 1203.

Scribe \sim \sim بن عبد الرحمن \sim

No 573.

foll 6, lines 23, size $8\frac{1}{2} \times 6$, 7×4

فيص الاله المتعال باثبات كرامات الاولياء

في الحيواة و بعد الممات

FAID AL ILÂH AL MU'Î'A'ÂL BI
ISBÂ'Î KARÂMÂ'Î AL AWLÎYÂ'
FÎ AL HAYÂ'Î WA BA'D
AL MAMÂ'Î.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans

Author Ahmad al Jawharî الجوهري, a scholar, Sûfî and disciple of 'Abdalwahhâb ash Sha'rânî (d A H 973 = A D 1565), belonging to the 11th century A H One Sûfî Ahmad bin Muhammad al Jawharî, who died in A H 1075 = A D 1664, is noticed in 'Iqd al Jawâhir, fol 198^a, but no composition of his is mentioned Hence we cannot be certain that he is the Jawharî, the author of the present treatise.

Beginning

الحمد لله رب العالمين ... قال السمع احمد الجوهري اعلم

ومعا لما هو الحق المبين الحق *

The present is a transcription of an autograph copy No other copy of the treatise is known to us

Written in fair Naskh Not dated, apparently 13th century

No 574

fol 113 lines 27 size $12\frac{1}{2} \times 8\frac{1}{2}$ $9 \times 4\frac{1}{2}$

مسعه المندان فى ايات وجه الوزن و آله المبران

MUTTASI'AT AL MÎDÂN FÎ ISBÂT
WAJH AL WAZN WA 'ÂLAT
AL MÎZÂN

A very rare work dealing exclusively with the theological question of the divine record of the good and bad action of men and of the scales in which those records will be weighed on the Day of Judgment according to the views of orthodox Muhammadans based on the Qur'an and Hadîs. The Mutazilî and some other sects of Muhammadans explain those passages of the Qur'an and Hadîs allegorically and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author Abdalqadir bin Muhammad bin Ahmad bin Mubarak bin Abdallah ar Râsîdî بن أحمد بن مبارك بن عبد الله الراشدى a Qadî of Constantine (in Africa) of the 11th century A H belonging to the Malikî school.

Beginning —

حمد المعظم الوزن و بعد يقول القاصى
وهو الراشى عفو القاد الراشدى سعد القادر
من دم ا ب ان سمي مسعه المندان فى ايات وجه الوزن و آله
المبران الخ *

At the end the author gives us his genealogical table in which he traces his descent from Ali the 4th Caliph.

Written in Magrabî character. Not dated apparently 11th century A H.

No 575.

foll 9, lines 23 size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4$

حاشية على رسالة علاماء الساعة

HÂSHIYA'I'U 'ALÂ RISÂLA'I' I 'ALÂMÂ'I' AS SÂ'AH.

An annotation of the gloss of 'Alî al Ajhûrî (*d* A H 1066 = A D 1656) on the treatise of Ibn Abî Zaid which describes the signs of the times, heralding the Resurrection and the Day of Judgment

By 'Alî ash Shaibanî *علي السينى*, a scholar of the 11th century A H, a pupil and disciple of the above-mentioned 'Alî al Ajhûrî

Beginning

الحمد لله رب العالمين و الصلوة و السلام . . على سيد المرسلين
و على آله و صحبه اجمعين و بعد فنقول العدد العشر الى ربه العلى
على الشيدنى الساعى هذه رساله تتعلق بعلامات الساعة عن سيدى
على الا حموزى فى حاشية على رساله ابن ابى زيد قال سيدى
الا حموزى اول استراط الساعة روح التركة ، الحج *

No other copy of the present annotation is known to us

Written in fann Naskh Not dated, apparently 12th century

A H

No. 576

foll 18, lines 17, size $9 \times 6\frac{1}{2}$, $7 \times 6\frac{1}{2}$

الا جوبة المصرية

AL AJWIBA'I' AL MISRÎYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muhammad Sibî Ahmad The treatise consists of 54 couplets as well as prose, and was composed in A H 1100

I Foll 1-2 Contents The questions (in 75 couplets)

II Foll 3-4^a The replies (in 54 couplets)

III Foll 4^b-18 Detailed replies to the questions (in prose)

Author Muhammad bin 'Abdalbâqî bin Yûsuf az Zarqânî
الرفاعى ، محمد بن عبد الباقي بن يوسف ، an eminent scholar of Egypt of the

12th century A H who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwatta (see Lib Cat vol 1 part 1 No 121) which was printed in four volumes in Cairo A H 1280 won special recognition and his commentary on Qastallani's Al Mawahib was also highly appreciated by scholars and traditionists. He was born in A H 1052 and studied under his father and many others. He died in A H 1122 = A D 1710 see Brock vol 1 p 176 Tajat Tabriqa (Lib copy) vol xii fol 287

Beginning —

الحمد لله وكفى وسلام على عباده الذين اصطفى ود حامدي بعض
الاناس ناسئله جمعها من امكن شئني وجعلها نظماً والله اعلم بالمعتمد الحج *

In its versified form the first question which enquires whether it is true that there were men like ourselves before the time of Adam begins thus —

لك الله دنا ربى وعوكت اسئل حسن حنام ادنى العرب بدول
وهل انا اخلق وكان لهم دنا وفي الارض قد كانوا وعاسوا وطولوا

The reply to this point which is in the negative runs thus —

دأب الله الله ان هو اول وبعد اعلنى على الذى هو افضل
اصح اصلا ل آدم ادم ولا امم من امة ل

The same question with the reply in prose begins thus —

اولنا هل كان قبل ادم ادم وامم حوانه هذا شئ لا يصح كما
دكة عن واحد الحج *

Written in fair Naskh Dated A H 1279

No 577

fol 23 lines 21 size 9 × 6½ 7 × 4

The Same

Another copy of the same Written in good Naskh Dated
A H 1289

Scribe ابو النعاس صالح سعد

No. 578.

foll 10, lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$, $5\frac{1}{2} \times 4$.

رد الجاهل الى الصواب

والحق اليقين

RADD AL JÂHIL ILÂ AS SAWÂB
WA
AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume)

Foll 1-8 Radd Al Jâhil Ilâ As Sawâb A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid The present treatise was composed in less than a single day in A H 1090

Beginning —

الحمد لله شارح الاحكام و مدين الكلال و الكرام اما بعد و بعد
العدد العبر عدد العنى بن اسماعيل النابلسى الكنعنى العادري
القدسنددي هذه رساله عملتها فى صحة نسمة التأبير الى كل شئ
بحسب الظاهر على يد الانسان الولى و غيره من المدب و الكنى الحج *

The colophon runs thus

صعدنا هذه الرساله اول من رصه ، يوم سعة احدى و تسعين و اله

الحج *

Foll 8^b-10 Al Haqq Al Yaqîn A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish The present treatise was composed at one sitting in A H 1108

Beginning

الحمد لله العتاج العليم هذا كتاب كريم عملته فى
مجلس واحد يوم الثلاثاء و الساع رين من صغر سنة ثمان و مائة

و الف و ه الحق العنى اعلم ان كل انسان حادث
 ~ ه ليس منه شئ ودم الح *

Author Abdalḡurū bin Isma'īl An Nabḡlusi عبد العنى بن اسماعيل the most famous Hanafī scholar and author of his age who composed a large number of works In all 85 works of the author are enumerated in Brock vol II pp 345-48 He received spiritual training under two orders of Sufism viz the Qadiriyyah and the Naqshibandiyyah He was born in ١١١٠ 10٥0 and died in Damascus A H 1143 = A D 1730 See Silk Ad Durar part III pp 31-38 Taj al Tabaqat vol VII fol 557

Both the treatises are written in Naskḥ and by the same scribe Not dated apparently 12th century ١١

No 579

fol 12 lines 3٥ size 10×7 7×4

الصارم الهندي

AS SĀRAM AL HINDĪ

A treatise composed in Mecca ١١٩4 consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Sufī Mujaddid as Sihrindī¹ (d A H 1035 = A D 1626) contained in his Maktubat (for a copy of which see this Library's Persian Hand list No 1388) The questions referred to above were sent by Indian scholars to the scholars of Mecca in ١١٩3 with the object of eliciting their views on the doctrines of Mujaddid

Author Hasan bin Alī al al Hanafī Ajamī حسن بن على العنقى a famous scholar of the 12th century A H who had settled permanently in Mecca See Hada'iq al Hanafiyyah p 456 He was a disciple of the famous Sufī of Mecca Ibrahim bin Hasan al Kurānī (d A H 1101 = A D 1689 see Silk Ad Durar vol VI p 5)

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين اما بعد بعد ورد من الهند
 الى الحرمين في اثناء ثلاث و تسعين سؤال عن احمد السرهندي و عن

¹ The present spelling is that given in Subl at al Marajan fol 107 but commonly the word is spelt Sarhandi

كلماته السديعه المدعولة من مكتوباته و عمن تلفظ بها و اعتقدها او رواها
 وأشار على مولانا الشيخ الما ابراهيم بن حسن الكوراني ان اجبه ، على
 ذلك السؤال واستعد ، يا لله الخ *

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâlîvân Fort and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A H 1014-1037 = A D 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السرخسدي فقد عرفه . الشيخ عبد الحق الدهلوي الكشمي
 ورفعه في الطريق تاج الدين العثماني الا ان الشيخ عبد الحق تلاه ،
 به في رسالته التي كتبها اليه و بين له فيها فتح ماهو عليه حده ، قال و اظن
 انك في باطنك لسه ، كما كتبه ، و كذا تلاه ، به معاصره حده ، لم يخبروا
 سلطان الهند السلطان حمادقير بن حلال الدين اكبر الا بتدقيده لسيدنا ابي بكر
 الامديق رضي الله فاهاه و امر بدته ، لحنه و حده . في قلعة فواليار
 الخ *

The following eminent Sûfis and scholars who criticised Mujaddid's *Maktûbât*, are quoted

I 'Abdalhaqq Ad Dihlawî (*d* A H 1052 = A D 1642)

II Ibrâhîm al Kûrânî (*d* A H 1101 = A D 1689)

III Muhammad bin 'Abdar Rasûl al Baizangî (*d* A H 1103 = A D 1691)

Each of the unlawful doctrines of Mujaddid, taken from *Maktûbât*, which is translated into Arabic prefaced by the word *محرور* (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh Dated A H 1118

No 580

foll 357 lines 19 size $11\frac{1}{2} \times 6\frac{1}{2}$ $9 \times 4\frac{1}{2}$

حجة الله المألعة

HUJJAT AL ALLÂH AL BÂLIGAH

A beautifully written and illuminated copy of an excellent work looked upon as a standard authority on theology and marked by special critical acumen. The work deals with the main theological points and is based on the Qur'an, Hadis and the opinions of reliable authorities.

Author Ahmad bin Abdarraḥim بن عبد الرحمن, commonly called Shah Wahallah شاه ولي الله (d. A.H. 1176 = A.D. 1762 see Lib Cat vol v part 1 No 125)

Beginning —

الحمد لله الذي طربنا على ملة الاسلام *

The work has been repeatedly lithographed in India and was printed in Bulaq A.H. 1294

Written in Nas ta liq Dated A.H. 1240

No 581

foll 4 lines 16 size $6\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

الخرقة البهية

AL KHARĪDAT AL BAHĪYAH

A versified treatise on theology containing 70 couplets dealing with certain important points of the subject.

Author Ahmad bin Muhammad al Adawī ad Dardirī احمد بن محمد العدوي الدردري a scholar of the 12th century A.H. He was born in A.H. 1127 and died in A.H. 1201 = A.D. 1786 see Brock vol ii p 353. The author himself composed a commentary on the present treatise for a copy of which see Berlin No 2454. A gloss on this commentary by Ahmad bin Muhammad as Sawī (d. A.H. 1241 = A.D. 1825) is mentioned in Cairo vol ii p 18.

Beginning —

بقول راحي رحمه العبد اي احمد ا
الحمد لله العلي الواحد العالم الفرد العلي ا

Written in fair Nashḥ Not dated apparently 13th century

No. 582

foll 27, lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $5\frac{1}{2} \times 4\frac{1}{2}$

الدر النصيد في اخلاص كلمة التوحيد

AD DURR AN NADÎD FÎ IKHLÂSÎ
KALIMAT A'Î 'T'AWHÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet, but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author Muhammad bin 'Alî ash Shawkânî ركانى محمد بن على (d. A. H. 1250 = A. D. 1834, see Lib. Cat., vol. v, part II, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanafi, Mâlikî, Shâfi'î and Hanbali). In his work, Al Qaul al Mufid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning —

احمدك ، الا احمى بداء عليك ان ، كما اتند ، على دمسك الح *

The author says, in the preface, that the present work consists of replies to questions referred to him by one Ahmad bin Muhammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A. H. 1292.

The treatise was recently printed (A. D. 1923) in Cairo.

Written in fair Naskh. Dated A. H. 1292.

Scribe س س س س س

No. 583.

foll 29, lines 11, size 8×6 , $6 \times 3\frac{1}{2}$

تسويلات في العلل

TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

i Theories directly contrary to Islamic principles are dealt with under the heading **سورل** (Fictions of the Philosophers)

ii Theories not inconsistent with Islamic beliefs are dealt with separately

iii Theories in agreement with the Qur'an are denoted by the words **مواقف و قول حق** For the rest the arrangement and divisions of the present work are the same as in *Hidayat al Hikmat* a well known work on philosophy by Asiraddin (d A H 663 = A D 1264 see Brock vol 1 p 464)

The work is divided into two main divisions **الطبيعيات** and **الآلهيات** and includes a *Iḥatimah* (epilogue) Each of the two main divisions of the work is subdivided into three Fanns **فنى**

I **الفنى الاول** (Physics)

i Foll 1—8 The first Fann deals briefly with indivisible atoms matter and form motion place and time **الفنى الاول فيما نعم الاحسام**

ii Foll 8^b—14 The 2nd Fann deals with the heavens the universe and the celestial spheres **الفنى الثانى فى العلكبات**

iii Foll 15—19 The 3rd Fann deals with the elements divided into two parts **الفنى الثالث فى العناصر**

II **الآلهيات** (Metaphysics)

i Foll 20—23^a The first Fann deals with the principles classes and divisions of existence **الفنى الاول فى التعاسم الاول للوجود**

ii Foll 23^b—26 The 2nd Fann deals with the existence of God and His attributes **الفنى الثانى فى العلم بالصانع ومعانيه**

iii Foll 27—29 The 3rd Fann deals with the angels **الفنى الثالث فى الملائكة**

III The *Iḥatimah* (epilogue) summarises in 5 lines the rejected and accepted theories

Beginning —

بسم الله الرحمن الرحيم و بحمد الله رب العالمين و بحمد الله رب العالمين و بحمد الله رب العالمين

فهذه مسودات عن انفس العالمة مع سى ما فيها من الاعوجاج و اما التوكل

على الله القوى العالى و الله الاحصاح و انا عبد الله رب العالمين

د طمور الحق *

Author — Abu Sa'id Zahuralhaqq **ابو سعد طهرى الحق** a well known scholar of the 13th century A H of Patna This author is mentioned incidentally in *Mir at al Kaunam* p 452 Hasrat in his *Kuliyat* fol 108^b gives the date of his death as A H 1279 One Mu

hammad Sâfi, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS is the original draft of the author

Written in Nasta'liq Shikashtâ'mîz Dated A H 1226

No 584

fol 307, lines 23, size $14\frac{1}{2} \times 8\frac{1}{2}$, 11×6 .

الرجمة العبرية والصولة الكيدرية

A'I' I'ARJUMA'I' AL 'ABQARÎYAH WA AS SAWLAT AL HÂIDARÎYAH.

The present work is an Arabic translation of Tuhfa' Isnâ'ashaiyâh by Shâh 'Abdal'azîz (d A H 1239 = A D 1824) the most popular of all the works in Persian which have been written in refutation of the Shî'a doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the Shî'a and Sunnî communities.

By Hâfiz Gulâm Muhammad bin Shaikh Muhiaddîn bin Shaikh 'Umar حافظ علام محمد بن شيخ محي الدين بن شيخ عمر, commonly called الاسامي, a scholar of Madras of the 13th century A H, who mentions Bahr al 'Ulûm (see No 548 above) as his teacher, thus شيخنا الامجد ابو العباس عبدالعلي بن مولانا نظام الاله والدين الانصاري قدس الله الناري مؤلفها. The present translation was completed in Madras, A H 1227, during the lifetime of the author of Tuhfa' Isnâ'ashaiyâh. The object of the translator, as he says in the preface, is to extend the usefulness of Tuhfa, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning

ان احق كلمة سمى تكدرها فواتح الخط . والكاتب و اصدق
بجهه لسمى تدبر منها لوائح الكسح و الخطاب مدرف محق . . اما بعد
فيقول العدد انه منه الحافظ علام محمد ابن الشيخ محي الدين
ابن الشيخ عمر المدعو بالاسلمى سمته بالترجمة العبرية و الصولة
الكيدرية و اريد في بعض المقام ما يندسه من الكلمات من شرائه
العوائد الحج *

The translation begins on fol 3^a thus —

ول المؤلف ادم الله تعالى بعبادة و رفا الله لعبادة بسم الله الرحمن الرحيم
الحمد لله وكفى والسلام على عبادة الذين اصطفى اما بعد فعول علام
حليم بن السنج احمد الدهلوي وهذه الرسالة ... بالصحف الاندلسية
عشره ولقب هذه الرسالة بصدق المؤمنين و ... السعاطين الح *

The present work ends thus —

أخدم الدرجة العبدية سنة الف وما تيسر وسع سرسرين
الح *

The work seems to be rare not being mentioned in any catalogue

Written in good Naskh Dated A H 1229

Scribe **علامہ احمد**

WAHHÂBI THEOLOGY

No 585

foli 32 lines 19 size 9¹ x 6¹ 7 x 4

کتاب التوحید

KITÂB AT TAWHÎD

A work briefly expounding certain principles and doctrines of the Wahhabi school divided into 63 Babs (The theories and doctrines of this school are described at great length in the following two works viz As Sawā'iq and Mīsbah Al Anām see Nos 588-589 below)

Author —Muhammad bin Abdalwahhab an Najdi the founder of the Wahhabi School whose full name runs thus —Muhammad bin Abdalwahab bin Sulaiman bin Ali bin Muhammad bin Ahmad b n Rashid bin Yazid bin Muhammad bin Yazid bin Musharrif محمد بن عبد الوهاب بن سليمان بن علي بن محمد بن احمد بن راشد بن يزيد بن محمد بن يزيد بن مشاريق He was originally a follower of the Hanbali school but afterwards originated a new school called after his father the Wahhabi School just as the Hanbali school was named after the

father of the founder of that school. Hence the present author is sometimes known as 'Abdalwahhâb. He was born in 'Amîyah (a city in Najd), A H , 1115 = A D 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'ânic branches, tradition and jurisprudence. He also spent some time at Ispahân in the society of learned men. In A H 1153 he returned to his native place, where he organised the new school and began to preach and to proselytise. We are told by two reliable contemporary scholars the author of *As Sawâ'iq* (No 588 below) and the writer of the *Taqîd* on the same, that Muhammad bin 'Abdalwahhâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Sûfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar'iyah, where he took asylum under the protection of the Amîr of that place, Muhammad bin Sa'ûd, who favoured him and showed him marked sympathy. Soon after he gave the Amîr his daughter in marriage, and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause, and thus the number of his followers increased considerably. In A H 1170, he and the Amîr jointly, with the object of establishing a new independent empire, declared a Jihâd (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of *As Suhub* on fol 171^a, tells us that a number of scholars, who opposed his views, were killed under his orders, and that he specially deputed a man to kill his own brother, Sulaimân, for composing *Al Fasl al Khitâb*, a work containing a full criticism and refutation of Muhammad bin 'Abdalwahhâb's doctrines. This Jihâd was successful in certain parts of Arabia. On the Amîr's death in A H 1179 A D 1765, his son 'Abdal'azîz, and the grandson of the founder of the school, succeeded him, and continued fighting giving fresh impetus to the new school. In A H 1206, after the founder's death, 'Abdal'azîz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fath Ali Shah the king of Persia drawing his attention briefly to the innovations adopted by the Shi'a sect and explaining the main principles of his school For this letter and the King's reply to it see Persian Hand list No 1334 The writer was suddenly killed by a Persian fanatic in A H 1218 = A D 1803 He was succeeded by his eldest son Sa'ud who was as talented as his father and even braver He captured Mecca and Medina and nearly the whole of Arabia fell under his sway while he also gained many notable victories over the Turks His death in A H 1229 = A D 1814 however arrested the progress of the Wahhabi dynasty Abdallah the son of Sa'ud succeeded his father Personally brave he lacked the gifts requisite for a religious leader and could not maintain his hold over the Arab tribes In A H 1233 = A D 1817 he was taken prisoner by Ibrahim Pasha the leader of an expedition against him organised by the Turks and by Muhammad Ali the first Khedive of Egypt He was sent to Constantinople where he was beheaded in that year Amin Shami (d A H 1252 = A D 1836) in his work Ar Radd al Muhtar in the chapter on بقاء makes the following interesting reference to these events —

كما وقع في زماننا في انواع عند الوهاب المحدثي حرقوا عن النكد
و بعلوا على الحرمات و كانوا يبتطلون مداخل الكنائس لكنهم اعدوا
انهم هم الاله ارسوا من خالف اعتقادهم مسركون و استباحوا بذلك
قبل اهل السنة و الحكمة و قتل علمائهم حتى كسر الله شوكتهم و طعنهم
عساكر الاسلام عام ثلث و ثمانين و الف *

Though this defeat decisively destroyed the power of the Wahhabi dynasty yet the doctrines of the school and the reforms introduced by its founder spread in certain countries even in India The first leader of the Wahhabi movement in India was Sayyid Ahmad who was slain in A D 1831 in an engagement with the Sikhs under Shih Singh

Muhammad bin Abdalwahhab the founder of the school and the author of the present work died in A H 1206 = A D 1792 See Brock vol II p 390 Ithaf p 413 Hughes Dictionary of Islam p 659 Arabic Authors p 16 Faith of Islam by Rev Edward Sell p 101

Beginning —

كتاب التوحيد و قول الله تعالى ما حلف الهمس و الانس ليعبدوا
و قوله لعد بعدنا في كل امه رسولا الخ *

For a copy of the present work see Bi Mus Suppl, No 220 2
 The work was recently printed in Cano A H 1342
 Written in fair Naskh Dated A H 1258

No. 586.

fol 14, lines 21 size $8\frac{1}{2} \times 6$, 6×4

اصول الايمان

USŪL AL 'IMÂN.

Another work by the same Muhammad bin 'Abdalwahhâb noticed under No 585 above expounding certain other doctrines of his school divided into 12 Bâbs

The following note on the title-page tells us that the present is a revised and enlarged edition of the work with certain additions by one of the author's sons —

هذا كتاب اصول الايمان تأليف الشيخ الامام محمد بن عبد الوهاب
 القحطاني و قد زاد فيه بعض اولاده زيادة حسنة الحمد *

Beginning

باب معرفة الله والايمان به عن ابني هذيرة رضى الله عنه قال قال
 رسول الله صلى الله عليه وسلم انا اعدى الشركاء عن الشرك ، ومن عمل عملا
 اشرك به معي عيري تركته و شركه رواه مسلم الحمد *

Written in fair Naskh Not dated, apparently 13th century A H.

No. 587

fol 13, lines 28 size $12 \times 8\frac{1}{2}$, $10 \times 5\frac{1}{2}$

شرح رسالة محمد بن عبد الوهاب.

SHARḤ U RISÂLA'I MUḤAMMAD BIN 'ABDALWAHHÂB.

A rare commentary on a treatise of Muhammad bin 'Abdalwahhâb (for whose life see No 585 above) The treatise enumerates certain acts and dogmas professed by Muhammadans which being in the author's opinion contrary to Islamic principles and laws stamp the doers and believers of the same as polytheists

The name of the commentator is not known to us but the fact that he refers to the author as ^{أستاذي} (my teacher) gives us reason to hold that he was one of his pupils and is accordingly a scholar of the 13th century A H

Beginning —

قال رحمه الله محمد بن عبد الوهاب الحمد لله رب العالمين
و صلى الله على محمد و آله وصحبه وسلم روى مسلم في صحيحه
عمر بن عيسى السلمي الح *

Written in fair Naskh Not dated apparently 11th century A H

No 588

fol 291 lines 19 size 10½ x 6½ 7½ x 4

الصواعق ر الرعود

AS SAWÂ'IQ WAAR RU'ÛD

A rare commentary on At Tatfif a work of Abdalaziz who succeeded Muhammad bin Abdalwahhab as leader of the Wahhabi school for both of whom see No 585 above At Tatfif is a work expounding the dogmas and theories of the school composed by Abdalaziz in the form of a general notification addressed to the scholars and Qadis of the world inviting them to subscribe to the views of the said school In the opinion of its author this treatise was based on such sound principles and contained such excellent reasoning that it was his firm belief that no one would be able to refute it Hence the present commentator put himself forward to write a commentary refuting the author's views and succeeded in refuting them by reference to the Qur'an Hadis and the words of reliable authors

The commentary is preceded by a detailed Muqaddimah divided into the following 5 Maqas which contain an account of Muhammad bin Abdalwahhab and a description of his dogmas and theories together with a criticism and refutation of the theory given out by the followers of the Wahhabi school that their doctrines agree with those of Ibn Taimiyah (d A H 728 = A D 1328) Ibn Qariyim (d A H 751 = A D 1351) and Ibn Muflih (d A H 761 = A D 1361) the well known doctors of the Hanbali school

- الاول ١٠٠٠ ورد عن رسول الله صلى الله عليه وسلم في حروح
 ١ Foll 3-31^a هذا الصلال المصلح *
 الثاني في حدود العتنة ومسأها
 ١١ Foll 32-39^a
 الثالث في مبادئ ابن عدد الوهاب لابن يهية و الرد عامة
 ١١١ Foll 39^b-56
 الرابع في مبادئ ابن عدد الوهاب لابن القنم
 ١١٧ Foll 57^b-63
 الخامس في الرد عليه من كلام ابن معالج فهو من اعنان
 ٧ Foll 64-67 العلماء *

The commentary proper begins on fol 68, thus

وهذا أولان السروع في شرح رساله الطهارة ، وتضمن ما فيها من الروز
 والكذب والتكويه ، الحج *

Each passage of the text is quoted verbatim, and is underlined
 The explanation of each underlined passage is followed by a refutation
 The preface of the text runs thus

الحمد لله رب العلمين والعافين للمتقين ولاعدوان الا على الظالمين
 قال الله تعالى ان الدين عدده الاسلام وراس الاسلام شهادة ان لا اله الا الله
 والصلوة والسلام على محمد وآله المرسلين وعلى آله وصحبه
 اجمعين من عدد العرير ابن سعود الى من يراه من العلماء والصفاء في
 الحرمين والسام والعراق وسائر علماء السوء سلام تليكم ورحمة الله وبركاته
 الحج *

Commentator — ‘Abdallâh bin Dâ’ûd az Zubairî داود بن داود
 a scholar of vast information, who was born in Zubair
 (Basra), and studied under Muhammad bin Fîruz (d A H 1216 =
 A D 1801) and some others. He died in A H 1225 = A D 1810, see
 As Suhub, fol 155^b, where the present commentary is mentioned,
 with the remark that it is not only a commentary on At Tatfîf, but
 is also to be regarded as an excellent independent work in refutation
 of the Wahhâbî dogmas

Beginning —

الحمد لله الذي جعل الافعال مبران الاقوال فمن ادعى ما ليس فيه
 كدبته شواهد الاحوال ومن اتبع هداة بعد فار دماء اما بعد فانه لما اظهر
 ابن عدد الوهاب دعى الى ما رآه من الا باطل و انتدع و شهر

سيف القنده على ا ١ ن و امرتكعدهم و فلعلم اجمعين ر حرم
 ينطلدل الامه من سمدانه عام ورعم انه لا يصح الاسلام الا بدنه احب البهرة
 لله واسل كنده و مراسله الى البلدان بدعوا اهلبا برعمه الى بوحد الرحمن
 فمن بدعه و ترك ما هو عليه وهو المؤمن و من حاله فهو الكافر
 المسرك ر ان كل من اكفر العلماء الح *

Copies of two eulogistic reviews (in 8 foll) of the present work are attached at the beginning

i Foll 1-4 Copy of the review dated A H 1210 by Muhammad bin Firuz teacher of the commentator as noticed above

ii Foll 4^b-8 Copy of the review dated A H 1210 by one Muhammad bin Abdallatif

The dates of the above referred to reviews suggest that the present commentary was composed in or before A H 1210

Written in fair Naskh Dated A H 1270

No 589

fol 138 lines 19 size 7½ x 5½ 5 x 3½

مصباح الانام ر حلاه الطلام

MISBÂH AL ANÂM WA JALÂ' AZ ZALÂM

A rare work in refutation of the theories and doctrines of Muhammad bin Abdalwahhab the founder of the Wahhabî school (see No 585 above) divided into 17 Fasl The present work which was composed in Mecc is the second of the two works of this author on the subject The author refers in the present work to his earlier work on the subject which is known as المنكر على الكافر Seven reliable works on the same subject by different authors are quoted and referred to by our author of which he specially mentions the work No 588 above

Author Alawî bin Ahmad bin Hasan bin Abdallah bin Ahmad bin al Haddad احمد بن حسن بن عبد الله بن احمد الحداد a Shafî scholar of Arabî who flourished in the 13th century A H

Beginning —

الحمد لله كا ، الكروب و محلى الخطوط الح *

The copy is not dated, but the fact that the words **كَلَّ** الله, and **عَلَى** الله **عَدَهُ** (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work
Written in Naskh

No 590.

fol. 133, lines 26 size 10×7 , $8\frac{1}{2} \times 5$

مهاج التنزيه

MINHÂJ A'Î 'Î'ANZÎH.

A Wahhâbî work in refutation of Sulh al Ikhwân, which comprises a Muhâkamah (comment and decision) on the disputed points between Muhammad bin 'Abdalwahrâb and others, composed by Dâ'ûd bin Sulaimân, a scholar of Bagdâd of the 13th century. A H

Author 'Abdallatif bin 'Abdarrahmân bin Hasan اللطيف، a Mufti of Najd of the 13th century. A H, belonging to the Wahhâbî school. In the preface he tells us that the above-mentioned Sulh al Ikhwân is not worthy to be called a Muhâkamah as its author did not take an impartial view in that work, but rather himself took part against Muhammad bin 'Abdalwahrâb. Hence the present work was written in refutation of the same. The passages from Sulh al Ikhwân are introduced by the words, **قال** العرامى and the refutation by the word **الحوار**.

Beginning

الحمد لله الذى نعوذ به ، فى الامور رسولاً يتلو عليهم آياته . . . و مدرع
الى رساله ، ماها صلح الاخوان فيها من تحويه ، الكلام والكذب على اهل
العلم عن مواضع الخ *

The following note on the title-page indicates the author's name as well as the title of the work

مهاج التنزيه و التعديس فى الرد على المدطل داؤد بن سليمان بن
رحمىس لسنخدا علامه الوفاء ، مفتى الديار الحكيمة عدد اللطيفه ،
ابن السبع عدد الرحمن بن رحىس *

The colophon runs thus —

أحرر ما وجدنا من هذا الكتاب في سنة منبج العبدس في الرد
على داره بن سلمان بن حرجس الكتب *

The work seems to be rare not being mentioned in any catalogue
Written in fair Nāshḥ Not dated apparently 13th century

A H

SHĪ'A THEOLOGY

No 591

fol 235 lines 24 size 10 × 7 7 × 4

تمام النعمه في اثبات العبد وك ، الكمره

TAMÂM AN NI'MAH FÎ ISBÂT AL- GAIBAH WA KASHF AL HAIRAH

(Designated in Kashf al Hujub fol 120 Kitāb Al Gaibah)

A rare work containing a detailed exposition of the Shī'a theory that Muhammad bin Hasan the 12th and last Imam of their sect is not dead but is alive though he is out of our sight (This theory is called Al Gaibah) According to Shī'a belief the above mentioned Imam will reappear at the appointed time and full particulars of when that time will be are given in the present work In support of his theory the author enumerates in detail cases of Gaibah which have happened to other prophets and quotes several Hadīs on the point The present theory is criticised by Ibn Taimiyyah a Sunni scholar (see No 528 above)

In the preface the author tell us that he was led to compose the present work because of the disbelief in Al Gaibah of the people of Nāḥapur and their hesitation to accept the doctrine and also because of a dream in which Alī (the 4th Caliph) urged him to write it

Author Abu Ja'far Muhammad bin Ali bin Husayn bin Musa bin Babawaih al Qummī بن موسى بن حسن بن علي بن محمد بن جعفر بن محمد بن بابويه

ناويه القمي (d A H 381 = A D 991, see Lib Cat, vol v, part II, No 263)

Beginning

الحمد لله الواحد العزد الصمد الحكى العادر الحكيم قال الشيخ
ابو جعفر محمد بن علي بن حسن بن موسى بن ناويه القمي
ان الذي دعاني الى تألذه ، كتابي هذا اني لما قصده ، وطري من
زيارة علي بن موسى الرضى رجعه ، الى دسائير فافهمه ، بها فوحدت
كثيرا من المختلفين الى من السبعة قد حدرتهم العبد و دخله ، في امر
العائم عليه السلام السبعة و عدلوا عن طريق التسليم الى الآراء و المعانيس
الصح *

Only one other copy of the work is known to us, for which see
Berlin, No 2721 where the work is designated كمال الدين و تمام النعمه
في انبأ العبد و كسه ، الحيرة

Written in fan Naskh Dated A H 1044

No. 592

fol 258 lines 19, size $9 \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

الاحجاج

AL IH'ĪJĀJ.

A collection of the controveries of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imâms with their opponents, relating to theological and legal points The controversies take the form either of public expositions of doctrine or of set debates, or of written disputations The main object of the author, in his collection of the controveries of the 12 Imâms, is to obtain support for the Shî'â theories and their legal system from the records of those controveries, which deal almost exclusively with the subject of Imâmat and important legal points The author, first of all, in an introduction to the work upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ân, Hadîs and standard works

Author Abû Mansûr Ahmad bin 'Alî bin Abî Tâlib at Tabrasi
ابو منصور احمد بن علي بن ابي طالب الطبرسي There are two authors

known as Tabrasī one being our author and the other Radiaddīn at Tabrasī (*d* A H 548 = A D 1153) Some authorities confuse the two and have ascribed the present work to Radiaddīn—as for example India Office No 166 and Brock vol 1 p 405 On the other hand Ibn Shahr Ashub (*d* A H 588 = A D 1192 see *Kashf al Hujub* fol 141) in his work *Al Mʿālim* and the author of *Muntaha al Maqal* fol 256 together with certain other biographers are emphatically of the belief that Abu Mansur is the author of the work See *Kaḥf al Hujub* fol 8^b where the present point is discussed and the authorship of Radiaddīn is rejected The date of the death of Abu Mansur is not given by his biographers but it would appear that he belonged to the 6th century A H from the fact that he mentions Abu Ja far Maḥdī a traditionist of the 6th century A H as one of the *Shāikh*s from whom he received direct transmission as appears from the following passage on fol 21^a —

حدثني به السد العالم العابد أبو جعفر مهدي بن أبي حرب
الحسيني المروسي رضي الله عنه قال حدثني الشيخ الصدوق أبو عبد الله
جعفر بن محمد قال حدثني الشيخ السعد أبو جعفر محمد
بن علي بن الحسن بن موسى بن داود العمي الخ *

Further the above mentioned *Shahr Ashub* who died in A H 588 = A D 1193 refers to Abu Mansur in words used only of the dead which gives us reason to hold that he died before A H 588 *Four other works of Abu Mansur viz* معاجزة الطائفة الكا في القعدة are mentioned by his biographers For the first two see *Kashf al Hujub* fol 112^b 142 respectively and for the last two works see *Muntaha al Maqal* fol 256

Beginning —

الحمد لله المتعالي عن صفات الملائكة *

For other copies of the work see India Office No 166 Asīfiyah Library No 549

Written in good *Nashḥ* Not dated apparently 10th century
A H

No. 593.

foll 15, lines 15, size $6\frac{1}{2} \times 3\frac{1}{2}$, 5×2

تجريد العقائد

TAJRÎD AL 'AQÂID.

A well-known and useful, concise treatise on theology divided into the following 6 Maqsads

(i) On *أمور عامة* (fundamental principles), (ii) *الحواضر و الأعراض* (substance and accident) (iii) *إثبات الصانع و صفاته* (proof of the Maker and of His attributes), (iv) *النبوة* (the nature of the mission of a Prophet), (v) *الإمامة* (the nature of the mission of an Imâm) (vi) *المعاد* (the end of the world) Each Maqsad is sub-divided into several Fasl

Author Abû Ja'far Nasîraddîn Muhammad bin Muhammad bin al Hasan at Tûsî الطوسي، the most prominent Shî'a scholar of Persia of his age, learned in scientific branches such as philosophy, theology logic astronomy and astrology. Most of his compositions are on these subjects and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages, of which 25 Arabic works are mentioned in Brock vol 1, p 508. The author was the director of the astronomical observatory at Marâga. He is also known as an active politician. It was on his advice that Halâkû Khân attacked Bâgdâd, and he was the prime mover in the famous and lamentable events of A H 656 which ended in the slaying of the Caliph Musta'sim (A H 640-656 = A D 1242-1258) along with several thousand Abbasides in Bagdâd. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqsads of the work, but Aḡiladdîn the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqsads in question were added by Hillî, (d A H 726 = A D 1326, in regard to whom see No 594 below), one of his pupils who is generally regarded by the Sunnis as prejudiced against them. Cf the following passage found in Caio, vol 11, p 11

كان الناس مختلفين في ان هذا الكتاب (التخريد) لحواحه

نصر الدين ام لا فسألته عنه حواحه اصل الدين عن ذلك قال كان

والدى وضع الى باب الإمامة و نبوى فكماله ابن المطهر *

Apart from the points disputed by the Sunnis the work has been generally appreciated and a number of scholars of both the Sunni and Shī'a sects have devoted careful study to it and have produced commentaries glosses and annotations on it to which Hāj Khalīf vol 1 p 63 refers as follows —

و هو كتاب مسهب اعني به العكول و تكلموا فيه بالاد و العكول السج *

Tusi (the author) was born at Tus in 1 H 597 not in A H 607 as given by Broclermann vol 11 p 508 and by Huart in History of Arabic Literature p 321 He died in A H 672 = A D 1273 See Brocl loc cit Majlis vii of Majalis al Mu'minin Mujmal Fasih fol 189^b Habib as Siyar vol 11 part 1 p 60 Fawat al Wafayat vol 11 p 186 Muntaha al Maqal fol 192 Browne Literary History of Persia vol 11 pp 484-6 Arabic Authors p 107 Dr Rieu in his Persian Cat vol 11 p 441 is wrong in giving the date of Tusi's death as A H 691

Beginning —

اما بعد حمد و احب الوجود سمنه بتكريد العباد *

For other copies of the treatise see Berlin No 1745 Leipzig No 109-21 Pet No 242 Bodl vol 1 Nos 129 172 520 Escur Nos 615 641 648 687 The text has been printed along with printed commentaries on the work

Written in Na'ta hq Dated A H 1068

No 594

fol 135 lines 15 size 6 × 3¹ 5 × 2¹

شرح بتكريد الكلام

SHARH U TAJRÎD AL KALÂM

(Designated in Muntaha al Maqal Kashf al Murad)

An incomplete copy of a commentary on the 3rd and 4th Maqsads of the preceding treatise A note written by some reader on the title page running thus **الكتاب شرح بتكريد جمال الدس المظهر** tells us that the present MS is part of the commentary on Tajrid by Hilli Passages from the text which are quoted verbatim are introduced by the word **قال** and the commentary on the same by the word **اقول** which we know from Hāj Khalīf vol 1 p 63 was the system observed by Hilli in his commentary Further the passages quoted from Hilli's commentary by other commentators on Tajrid (see Nos 594 596 797 below) are found verbatim in the present MS We may therefore accept the statement

contained in the above-mentioned note that the present MS is part of Hillî's commentary on Tajrîd, composed in A H 694. The beginning of the commentary, as given in India Office, Nos 471-14, 694 is as follows

الحمد لله القاهر ساحاته العظيم سانه الحج *

The present incomplete copy begins thus -

قال المقصد القائل ، في ادب السامع تعالى و صفاته و آياته و فيه
مصول الاول في وحدانية تعالى الموحد (الموحود) ان كان واحداً فهو المطلوب
و لا استلزم لاستحالة الدور و التسلسل اقول يريد ادب واحد ، الموحود تعالى
و بيان صفاته و بيان ما يجوز عليه و بيان ما لا يجوز و بيان افعاله و آياته الحج *

Hillî, whose full name is as follows Jamâladdîn Hasan bin Yûsuf bin Âli bin Âl Mutahhir al Hillî بن يوسف بن علي بن المظفر الحلي - was a prominent Shî'a scholar, jurist and author of his age. He was born in A H 648. He studied religious subjects under his father and some others, and the scientific branches under Tûsî (see No 593, above). Though Hillî is not regarded as the equal of Tûsî in philosophy and logic yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnîs for his prejudice against them, and is criticised for the inappropriate language which he uses of the Sunnîs and of the first 3 Calîphs. He died in A H 726 = A D 1326. See Brock vol II, p 164, Muntahâ al Maqâl, fol 92^a, Manhaj al Maqâl, fol 73^a, Habîb as Siyar vol III, p 112.

For another and complete copy of the commentary see India Office, No 471-14. The work was lithographed in Tihîrân, A H 1310.

Written in Nasta'liq. Dated A H 1032.

Scribe محمد فرباعي

No. 595

fol 141, lines 24, size 8½ × 5½, 5 × 3½

تسديد العوائد

TASDÎD AL QAWÂ'ID.

A very valuable copy of a commentary on Tajrîd (see No 593 above). The present is the earlier of the two famous commentaries

on the work by two well known Sunni scholars and is known as *الشرح القديم* (The old commentary) The commentator praises the text and its author at length in his preface but on points of difference between Shi'a and Sunni doctrine he does not fail to criticise the views of the author and to point out his misapprehensions The commentary proved itself specially useful to scholars and scholars both Sunni and Shi'a have composed glosses on it and annotations See Haj Khal vol 1 p 63

By Shamsaddin Mahmud bin Abdarrahan al Isfahani *سمى* *الدس محمود بن عبد الرحمن الاسفهانى* (d A H 749 = A D 1348 see No 521 above)

Beginning —

* الحمد لله المبرور بوجوب الوجود و سميته بتعدد العوالم الخ *

For other copies of the work see Leid No 2009 Br Mus Suppl No 182 India Office No 406

The following colophon and a note below the same tell us that the present MS was transcribed from an autograph copy of the commentary by Qadi Sirajaddin al Hindi one of the author's pupils

The colophon runs thus —

مع الفراع من تعلية (من نسخة الـ) التي بخطه (يوم
الانعام في السابع العشر من سنة اربع و ثمان و سبع مائة *

The note below the colophon runs thus —

* هذا الشرح بخط القاضي سراج الدين الهندي تلميذ السراج *

The scribe Qadi Sirajaddin al Hindi whose full name is Umar bin Ishaq bin Ahmad was a native of Delhi who after completing his studies in India left that country for Egypt where he attended the lectures of the present commentator for a considerable period and soon after he was appointed a Qadi of the place and finally was raised to the rank of Chief Justice He died in A H 773 = A D 1371 see Ad Durar al Katminah vol 11 fol 93 Raf al Isr fol 183

No 596

fol 194 lines 27 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another beautifully written copy of the preceding commentary Written in Naskh with gold ruled borders It bears a frontispiece

A complete index of the contents in five foll, written by the scribe of the copy, is found at the beginning Not dated, apparently 9th century A H

Scribe سرف الحافظ الملقب بنحسب

No. 597.

foll 363 lines 23 size $9 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على تسديد العوائد

AL ḤĀSHIYATU 'ALĀ 'T'ASDĪD AL QAWĀ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same See Hâj Khal, vol 1, p 63

By 'Alî bin Muhammad علي بن محمد, commonly called As Sayyid ash Sharîf al Jurjânî (d A H 816 = A D 1413, see Lib Cat, vol v, part II, No 356)

Beginning

قوله اما بعد حمد واحد ، الحمد على نعمائه من بالذكر من صفاته

* العلى على ما هو حص به اعلى الوجود الداتى الحج

For other copies of the work see Berlin Nos 1748-50, Leipzig No 388, Br Mus Suppl, No 183, India Office Nos 407-8, Cairo vol II, p 17

Written in Nasta'liq Not dated, apparently 9th century A H

No. 598.

foll 389, lines 25, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

شرح تجريد الكلام

SHARḤU 'T'AJRĪD AL KALĀM.

The second of the two well-known commentaries on Al Tajrîd referred to under No 595 above, and known as الشرح الجديد (the new

commentary) dedicated to Sultan Abu Saïd (A H 800-872=A D 1452-1467) of the Timurid dynasty. The present commentary beside incorporating the materials of Isfahani's commentary contains many useful explanations and critical notes specially on the disputed points between the Shi'as and Sunnis. This makes it a more comprehensive piece of work than Isfahani's and it has been much more often annotated than the latter which testifies to its superior value as a work of reference. See Haj Khal vol 1 p 63.

By Alauddin Ali bin Muhammad al Qushji عبد علی بن محمد the favourite scholar of Sultan Uluç Big (d A H 850 853=A D 1447-1449) of the Timurid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Uluç Big and the author in his boyhood used to look after his falcons. Hence he is known as Qushji (the falconer). Thus he gained the favour of Uluç Big from his very boyhood. He studied under Qidizadah (d A H 815=A D 1402) and many others. He completed his studies in Kirman where he composed a treatise on the Moon. On his return from Kirman to Samargand he presented the treatise to Uluç Big who was famous for his devotion to Astronomy and Astrology. The Sultan's work on astronomical and chronological tables under the title of رسم حدود سلطانی which was composed with the co-operation of the author is looked upon as a standard work on the subject. The Sultan fully appreciated the treatise of the young scholar and recognised his merits and appointed him director of the Astronomical Observatory which he himself had erected in Samargand. Qushji some time after Uluç Big's death came to Tabriz and made himself known to Hasan the Sultan of Tabriz. Hasan marvelling the intelligence of our author deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultan Muhammad II (A H 855-886=A D 1451-1481) of the Ottoman dynasty. On the success of his mission he received special recognition from both the Sultans and returned to Tabriz. Soon after Muhammad II called our author to Constantinople. On his way there he composed a work on Mathematics which he entitled *Pisala-i Muhammadiyah* and this he presented to the Sultan on his arrival. He was at first appointed the personal adviser of the Sultan but his literary tastes led the author to request the Sultan for an appointment in the education service and he was appointed Principal of the Madrasah Aya Sufiyah. He died in A H 879=A D 1474. See Brock vol II p 234. Rieu Persian Catalogue vol II p 456. Hada iq al Hanafiyah p 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus

اما بعد حمد واحد الوحد على دعائه و الصلوة و السلام على سدد
ادبيائه و اكرم احبائه اى على آله و اصحابه الدين هم موصوفون بالكرم
و الريادة *

The preface of the commentary, as given in Hâj Khal, vol 1, p 63, begins thus

الحمد للکلام حمد الملك العالم الحج *

For other copies of the work see Wien, No 1535, Pet, Nos 195, 229, 303, India Office, Nos 409-16

The present commentary was lithographed in Persia A H 1274

Written in good Naskh Dated A H 932

Scribe قاسم بن زین العادى

Sayyid Safdar Nawwâb of Patna presented the present MS to the Library in A D 1906

No. 599

fol 296, lines 27, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

The Same

Another copy of the preceding commentary, beginning like the above Written in Nasta'liq Dated Hyderabad A H 1026

Scribe نظام الدين احمد الملقب بملك الحالى

No. 600.

fol 348, lines 21, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

The Same

Another copy of the same Written in beautiful Naskh, with gold-ruled borders Bears a frontispiece Not dated, apparently 11th century A H

No 601

foli 164 lines 17 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another (but incomplete) copy of Quḥḥī's commentary containing the commentary on the 2nd Maqṣad of At Tajrid and corresponding to foli 130-306 of copy No 598 above

Beginning —

اَللّٰهُمَّ الْبَاقِي فِي الْاَحْوَاسِ الْاَبْرَاصِ وَفِي فَصُولِ الْاَوَّلِ فِي الْاَحْوَاسِ
رَالْاَعْرَاصِ مَدَمَّ مَنَاحِدَهَا عَلَيَّ مَنَاحِبَ اَمْرَاصِ اَنْ رَحُودَ الْاَبْرَاصِ مَدْرُوفِ
عَلَى رَحُودِ الْاَحْوَاسِ •

Written in Nasta'liq Dated A H 1267

Scribe مَالِي السَّمَانِي

A misleading note on the title page which runs thus اَللّٰهُمَّ الْبَاقِي
عَلَى الْبَعْدِ مِنْ سِرِّ حَمَالِ الدِّينِ حَسْبُكَ سَفِي عَلَى بْنِ الْمَطَرِ الْعَلِي
tells us that the present MS is a copy of the commentary on the 2nd
Maqṣad of At Tajrid by Hilli (see No 594 above) On the strength
of this note the present commentary has been wrongly ascribed to
Hilli in the Hand list No 1216

No 602

foli 116 lines 15 size $8 \times 1\frac{1}{2}$ 5×2

The Same

Another incomplete copy of Quḥḥī's commentary covering the
3rd Maqṣad of At Tajrid and corresponding to foli 306-389 of copy
No 598 above

Beginning —

اَللّٰهُمَّ الْبَاقِي فِي اَبْدَانِ الصَّائِعِ بَعَالِي وَصَعَانِهِ وَابْنَانِهِ وَفِي فَصُولِ
الْعَصْلِ الْاَوَّلِ فِي رَحُودَةِ بَعَالِي الْمَوْجُودِ اَنْ كَانَ وَاحِدًا وَهُوَ الْمَطْلُوبُ وَار
اَسْتَلْزَمَهُ لَا دَعَا لَهُ الدَّرَجَاتُ وَار اَلْاَسْتِدْلَالُ عَلَى رَحُودِ الْوَلَايَةِ بَعَالِي نَادِي
لَا سَكَّ فِي رَحُودَةِ الْهَيْمِ •

Written in Nasta'liq Dated Shiraz A H 1076

Scribe عَلِي بْنُ حَاجِي وَصْفِ سَبْرَارِي

Gulam Mustafa purchased the present MS at Shahjahanabad in the reign of Farrukh Siyar (A H 1124-1131 = A D 1713-1719)

No 604

fol 100, lines 27 size $9 \times 6 \frac{1}{2}$ 8×3

The Same

Another copy of the same having marginal notes throughout
Written in Nasta liq Not dated apparently 12th century A H

No 605

fol 366 lines 19 size $9 \times 5 \frac{1}{2}$ $6 \frac{1}{2} \times 3 \frac{1}{2}$

الحاشية المحددة الى شرح الكرين

AL HÂSHIYAT AL JADÎDATU 'ALÂ SHARH I AT TAJRÎD

The second of the three glosses of Dawwani on Qushji's commentary (for some account of which see No 603 above) extending up to the chapter مامنه The present gloss was composed in A H 890 in reply to Sadraddin's first gloss (see No 606 below)

Beginning —

لا حول ولا قوة الا بالله العلى العظيم اللهم اهدنا الصراط المستقيم

و بعد فاننا قد كتب في سالف الرمان حواشى على شرح

التجرىد الحج *

Dawwani tells us in the preface that he was not desirous of replying to Sadraddin since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Sadraddin but repeated requests of his friends compelled him to compose the present gloss in reply to Sadraddin Sadraddin's words are introduced verbatim with the word قوله and Dawwani's refutations with the word اقول

For other copies of the work see Asfiyah Library No 357 Rampūr Nos 98-99

Written in good Nasta liq Dated A H 1109

Scribe محمد اعط فاروقى

No. 606.

foll 147, lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاشية الاولى على شرح التجريد

AL ḤĀSHIYA'Ī' AL'ŪLĀ 'ALĀ SHARḤ
A'Ī' 'ĪAJRĪD.

The first of the two glosses on Qushjī's commentary, written by Sadraddīn in reply to Dawwānī. The present work was written in refutation of Dawwānī's first gloss (see No 603 above), and was dedicated to Sultān Bāyazīd (A H 886-918 = A D 1481-1512) of the Ottoman dynasty.

By Sadraddīn Muhammad al Husamī ash Shīrāzī صدر الدين محمد الشيرازي, a noble and scholar of Shīrāz, known for his merits in theology and philosophy. He was born in Shīrāz A H 828, and was assassinated by Bāvandāī Turkamān in A H 903 = A D 1497 and not in A H 930 = A D 1523, as given in Haj Khal, vol II, p 200. Kashf al Hujub, fol 49. See for his life Majlis VII of Majālis al Mu'minīn, At Ta'liqātas Sanīyah, p 39, Brock, vol II, p 204.

Beginning

صدر كلام ارباب التجريد حمد وقد بالابتداء تعدس من مساره
الامثال و الاكفاء . . . و بعد فعمل العبد العسير صدر الشيرازي
الشراري شرح الله صدره و رفع مدره السح *

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Sadraddīn, No 607 below) runs thus

قد املية ، لك ايمالكى المحقق الودحى على شرح الحديد
للتجريد . . و التمس منك ان لاتبادر على انكاره قبل التأمل . . ثم
عليك الانكار والاعتراض . . . هو العلم بالحوال المبدأ والمعاد السح *

Between the words اعتراف and هو العلم, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No 605 above.

No other copy of the work is known to us. Written in Nasta'liq. Dated A H 1107.

The following note on the title-page tells us that one Mīr Muhammad Hādī Husam, an Indian scholar, who lived in the reign of Aurangzib asked his son, Muhammad Ibrāhīm, to make the

present copy of the gloss and he completed the transcription in A H 1087 at Shahjahanabad —

میر محمد هادی حسن علی عده این حاشیه را در سال چهارم آگاد در سنه ۱۰۸۷

سنگت موده ما بقرآن از عربی بر خوردار و رواه العین محمد بن ابراهیم لال عمرة *

This note is attested by the seals of both the scholars mentioned above that of Mir Muhammad Hadı Husain being affixed above the note and that of Muhammad Ibrahim at the end

No 607

fol 323 lines 28 170 9¼ x 11 6¼ 3

الحاشیه الثانیة لمی سرح المکرر

AL HÂSHIYAT AS SÂNIYAH 'ALÂ SHARH AT TAJRÎD

The second of the two glosses by Sadraddın alı Shırazı written in reply to Dawwam's second gloss No 605 above. The present gloss was also dedicated like the first to Sultan Bayazıd. After the common beginning quoted in the notice on No 606 above the present gloss runs thus —

بد کتب کتب اول علی السرح التجدد ما سنج لی فی انداء
المطالعه و اوان المناجحه المناظرة بم لاج لی انه مع لبعض التحله استثناء
و ان بعضا من معناه اطلعه من صوت الاسماء بحول و نظر الی من يقول
لحلالة سانه ولا یظهر الی ما يقول الخ *

For other copies of the work see India Office Nos 424-25
Munich No 295

Written in Nasta'lıq Not dated apparently 11th century A H
Foll 1-2 are supplied in a later hand

No. 608

foll 280, lines 17, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على حاشية الدواني

AL HÂSHIYAT 'ALÂ HÂSHIYAT AD
DAWWÂNÎ.

A detailed annotation of Dawwânî's first gloss (No 603 above), containing also an independent gloss on that portion of Qushjî's commentary (No 598 above), which was not dealt with by Dawwânî. The quotations from the text of At Tajrîd (No 593 above) are introduced by the words قال المصنف. Passages from Qushjî's commentary are introduced by the words قال السارج, and quotations from Dawwânî's gloss by the word قوله.

By Muzâjân Habiballâh ash Shîrâzî مرزا حبيب الله السرايى, a well-known scholar of Shîrâz and a pupil of Dawwânî who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994 = A.D. 1586 see Brock vol II p 414, Hâj Khalî, vol I, p 163, Raudat al Jannât p 205.

Beginning —

قال المصنف ، اما بعد حمد واحد ، الوحد على نعمائه اقول لا يدعد

ان يعال في ترك ، الموصوف ، ههنا ايماء لطيه ، الحج *

For other copies of the work see Berlin No 1761, B. Mus., No 387, India Office, Nos 421-22, Râmpûi Library, Nos 104, 106, 'Âsifiyah Library, No 8.

Written in Nasta'liq Dated A.H. 1012

No 609

foll 128, lines 17, size $7\frac{1}{2} \times 5$, $4\frac{1}{2} \times 2\frac{1}{2}$

The Same

Another (but incomplete) copy of the preceding work, beginning abruptly thus قال السارج تذكر الصمير بآثار البحر لعل الكنه في تذكر الصمير ههنا الحج — and corresponding to foll 204-276 of the preceding MS.

No. 612.

foll 311, lines 25, size $8\frac{1}{2} \times 5$ $4\frac{1}{2} \times 2\frac{1}{2}$

VOL II

Continuation of the preceding volume, beginning thus

فوله فيرد ان المركبات الخياله قبل يمكن ان يكون الحرف اصافا الى
 مناسوبي المركبات الخياله من المعدومات الممكنه الح *

Corresponds with foll 137^b-196 of No 610 above

It is stated, at the end, that the present copy in two volumes is
 a transcription of an autograph copy, bearing the following colophon
 which tells us that the work was composed in Isfahân, 11064 —

قد وقع الفراغ من تسويده . سنة اربع وستين و اله ، على يد
 مولانا الفقير الراحى عفو رده حسنى بن جمال الدين محمد الكونسارى *

Written in fair Naskh Not dated, apparently 13th century 11064

Scribe اسامع قطب الدين الحياىي

Muhammad Bakhsh, the father of the founder of the Library in
 the following autograph note in Arabic remarks that he purchased
 these two volumes at an English auction in 1282

قد انتقل هذا الكتاب الى ملك اول العباد و احوجهم يوم ينادى مناد
 الفقير الكعبر محمد بكس حان بالبيع السلطاني اعلى نداك ، بدلام
 الا بحريه في تاريخ عسر من حمادي النائة سنة اله ، و مأيتس ادنا
 و بمائين من الهجرة الهويه *

No. 613

foll 79, lines 25, size 10×6 , $7 \times 5\frac{1}{2}$

الكاشية على الكاشية القديمة

AL ḤĀSHIYAT U 'ALĀ AL ḤĀSHIYAT AL QADĪMAH.

An incomplete copy of an annotation of Dawwânî's gloss, No
 603 above

By Jamâladdîn Mahmûd ash Shîrâzî السمرارى a
 scholar of Shîrâz

A copy of the present work is noticed in Rampur No 105 but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers however in the present work to Dawwani (d. A.H. 907 = A.D. 1510) as his teacher from which we may conclude that he himself was a scholar of the 10th century A.H. Jamaladdin on fol. 12^b points out in the following passage that in regard to certain points of philosophy Dawwani contradicts himself in two of his works viz. in his gloss No 603 above and in *Sharh Hayakil an Nur* (see Hand list No 1901) —

و العجب من الاسناد و قدس سره ادعى في حواشي التكميد ان
افراد المعوله الحركه لاندان يكون بالقوة و في شرح هنا كل الدور لاندان
تكون الافراد في نفس الامر حتى يصح العله الخ *

The fact that Mahmud ash Shirazi in referring to Dawwani in the present work employs the word قدس سره (used always of the dead) at once suggests that the present annotation was composed after Dawwani's death in A.H. 907

Beginning —

قوله قدس سره لم يرد به معنا الخ اعلم ان سند الاثر قدس سره
لما اى ان المتعارف في الخطب بوحدة الصلوة بعد النبي صلى الله
عليه و سلم الى المتعدد على طريقى التسعة و اهل السنة اذ ان يكمل
كلام المحقق الخ *

Written in Nasta'liq Not dated apparently 11th century A.H.

No 614

fol. 158 lines 16 size 7 × 4¹/₂ 4¹/₂ × 3¹/₂

الحاشية على حاشية الحمصى

AL HÂSHIYAT U 'ALÂ HÂSHYAT AL KHIDRÎ

An annotation of the gloss of Khidrî a scholar of the 9th century A.H., on the 3rd Maqsad of At Tajrid (see No 593 above) and the commentary by Qushjî (see No 598 above) on the same. For a copy of Khidrî's gloss see Berlin No 1762. The present annotation was dedicated to Sultan Sulaiman (A.H. 1077–1105 = A.D. 1666–1694) a Persian king of the Safavid dynasty.

By Muzâ Muhammad bin Hasan ash Shu wânî (ملا محمدا بن حسن الشوانى) commonly called Mullâ Muzâ (ملا محمدا), a pupil of Khûnsârî (see No 610 above) The present annotation and its author are mentioned in Kashf al Hujub fol 48, but the date of the author's death is not given From the fact that he was a pupil of Khûnsârî (d 11 1098), and that he dedicated the present annotation to Sultân Sulamân, as mentioned above, we may conclude that he flourished in the 11th century A H

Beginning —

حيدر ما يوسع به معارف الكلام . الحمد لله الذى تفرد بالتجريد ...
 كتاب التوحيد من مصنف . صدر امامه و الدين . و شرحه الجديد
 للقوسيقى . . و كاد . الحواشى الحصريه عليه . و هى مع ذلك معلق
 . و نظرت ما حوى من اسرارها . فى ايام الدولة العاصمه . ابو المظفر
 . ساد سلیمان الحسنى الموسوى و جعلنا تحفه لحصرته الدهنه الح *

The present copy is defective at the end

Written in Nasta'liq Not dated, apparently 13th century A H

No. 615.

fol 160, lines 32, size $10\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3$

الكاشفة على شرح السجريد

AL HÂSHIYAT Ū 'ALÂ SHARḤ AT TAJRÎD.

A very useful critical gloss on the first Maqсад of At Tajrîd (No 593 above), which deals with الامور العامة (fundamental principles) The author quotes the following commentaries and glosses, viz Hillî's commentary, No 594 above, Qushjî's commentary, No 598 above, Isfahânî's commentary, No 595 above, Sayyid Sharîf's gloss, No 597 above, Dawwânî's glosses, Nos 603, 605 above, Sadraddîn's glosses, Nos 606, 607 above, Mirzâjân's gloss No 608 above, Mahmûd ash Shîrâzî's gloss, No 613 above, and a gloss by one Shâh Fathallâh, as to whom see below

The name of the author does not appear anywhere in the work Neither author nor gloss is mentioned in the books of

reference The fact that he quotes Mirza Muhammad Astrabadī (*d* ۱۱۴۱ 1028 = A.D. 1618) thus سمعت هذا من عالمكسرب مرا and employs in referring to him the phrase used of living persons viz مد ظله gives us reason to hold that he was a scholar of the 11th century ۱۱۴۱ and that the gloss was composed in or before ۱۱۴۱ 1028 The writer of the gloss frequently refers to his teacher without mentioning his name and always in the words استاد or ااد مد ظله The fact that he employs in referring to his teacher the same phrase (مد ظله) which he uses for Mirza Muhammad in the passage quoted above gives us some reason to think that Mirza Muhammad was his teacher On fol 72 he mentions Shah Fathallah as a teacher of his teacher thus سمعت عن اسنادنا نقلًا عن اسناده and on fol 46 he refers to a literary dispute between the above mentioned Shah Fathallah and Mirzajan (*d* ۱۱۹۹ 994 = A.D. 1586 see No 608 above) The wording of the preface and his support of Shi'a doctrine at once suggest that the writer of the gloss was a Shi'a scholar

Beginning —

الحمد لله رب العالمين صلى الله على محمد صلى الله عليه وآله وسلم
قال الله اما بعد حمد احب الوجود على نعمائه انما
لم يصدر كتابه بحمد الله وسبحانه قبل قوله اما بعد كما هو دأب الائمة
نوحين احدهما الانكار ناسعا بدلائل المدكوة في هذا الكتاب اذ
المطالب وهذا نوع من دواعي الاستعجال *

In A.H. 1165 one Hafiz Rahmat Khan was in possession of the present MS as appears from a note on the title page followed by his seal dated A.H. 1165

A seal dated 1182 of one Muhammad Sibgatallah Khan is found on the title page

The title page also bears two Arddidas dated A.H. 1192 1198 respectively

Written in fair Naskh Not dated apparently 12th century A.H. in or before A.H. 1165

No 617

fol 220 lines 21 size 8 x 5¹ 6 x 3

سوارق الالهام

SHAWÂRÎQ AL ILHÂM

A commentary on the 1st Maqṣad of At Tajrîd (No 593 above) explaining difficult passages and points of philological and theological interest

By Abdarrazzâq bin Alî bin al Husayn al Lahijî, عبدالرزاق بن علي، a well known scholar of Persia of the 11th century A H. He was a pupil of Sadraddîn ash Shîrazî (d A H 1050 = A D 1640 see No 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great Diwan. His poetical name is Fayyâd. He was a favourite scholar of Shah Abbâs II (A H 1052-1077 = A D 1642-1660) of the Safavid dynasty of Persia to whom he dedicated his Persian work on theology Gauhar i Murâd (for copies of which see Persian Hand list No 1316 Rieu Persian Cat vol 1 p 32). The date of the present commentator's death is not mentioned by his biographers. The fact that as stated above he dedicated one of his works to Shah Abbâs II who did not succeed to the throne until A H 1052 suggests however that he died somewhat later than the year A H 1050 mentioned by Dr Hidayat Husayn see Buhâr Library Cat vol II p 102 where an annotation of Khidrî's gloss (see No 614) by the present commentator is mentioned.

Beginning —

ربنا ارحم ربي و ربنا بالحق و انك خير العاكفين اما بعد
الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله
فيعول العبد الراحى و ربك رب الملئكى سعد الرزان بن على بن حسن
اللاهيكى و ه سوارق الالهام فى شرح تحف الكلام السبع *

The present work is only mentioned in Kashf al Hujub fol 48 but it has been printed in Tihran A H 1280

Written in fair Naskh Dated A H 1233

No. 618.

foll 167, lines size $9 \times 5\frac{1}{2}$, 6×3 .

معارج العم

MA'ÂRIJ-AL FAHM.

A commentary by Jamâladdîn Hasan bin Yûsuf al Hillî رحمته الله (d. A. H. 726 = A. D. 1326, see No 594 above) on his own concise text-book of theology, called *Nazmal Barâhîn*

Beginning

الحمد لله على ما اولانا من التوفيق و هدايا الى سواء
السبل اما بعد لما وبعنا الله فمسا له ، من الاوف ناملاء معدمة
في علم الكلام وسميها بدهم الدراهن رأينا ان املى شرحا
وسمينا بمعارج العم *

The beginning of the text runs thus

الحمد لله الواحد في ذاته المتعبد في صفاته *

Hillî tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students, hence the present commentary

A note on the title-page which runs thus هذا كتاب موسوم بمعارج العلم في شرح العلم وهو علم الترافين في اصول الدين كلاءه من مصنف التحرير العلم حجة الخاصة على العامة ملك الشائع والمحققين سامان الافاضل والمدققين ركن الاسام والامين رحمة الله الحق والاله والدين ابي منصور رحمة الله بن الشيخ الفقيه السعيد سعيد الله والدين يوسف بن المطهر الحلي indicates the title of the work as well as its author's name

On the margin of the title-page, the following saying of 'Alî, the 4th Caliph is quoted قال امير المؤمنين عليه الصلوة والسلام من كتب هذه الحروف على كتابه فكون قادرا على مطالعته +

| ح ح ح لا اله الا الله |

Another note, followed by a seal dated A. H. 1150, tells that the MS was for some time in the possession of Mîrzâ Muhammad, commonly called 'Âqâ Mîrzâ, a noble of the court of Muhammad Shâh (A. H. 1131-1161 = A. D. 1719-1748)

For other copies of the commentary see Berlin No 1796 India Office No 4711-6

Written in Nasta liq Not dated apparently 13th century A H

No 610

fol 198 lines 32 size $9 \times 5\frac{1}{2}$ 6×3

کتاب الالف

KITÂB AL ALFAIN

A work containing 2 000 arguments of which the first one thousand are in support of the claim of Ali to the Khilafat and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs The present copy which is defective at the end contains only 1 019 arguments corresponding to pp 1-260 of the Tihran (printed) edition dated A H 1248

Author Jamaladdin Hasan bin Yusuf al Hilli جمال الدين حسن بن يوسف الحلي (d A H 726 = A D 1326 see No 594 above)

Beginning —

الحمد لله مطهر الحق بنصب الأدلة الواضحة اليه *

The work is not mentioned in Brock but it was printed in Tihran A H 1248

Written in good Naskh Dated A H 1124

Scribe محمد علي بن ملا مير حسن كرماني

No 620

fol 169 lines 16 size $7\frac{1}{2} \times 4$ $5 \times 2\frac{1}{2}$

اللاواع المعدادة

AL LAWÂMI' AL MIQDÂDÎYAH

(Designated in Brock vol II p 199 Al Lawami

Al Ilahiyah fi Al Mabâhîs Al Kalamiyah)

A rare work on the philosophical views and theological theories relating to metaphysics dispensations of the prophets Imamât and the beginning and end of the world divided into 11 Lamî each of which is sub divided into several Fasls

Author Miqdad bin Abdallah bin Husam bin Muhammad بن ميقات بن عبد الله بن حسن بن محمد السبوري الأسدي Sîyurî Al Asîdî

Shī'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustahid of Hilli (*d* 11 726 = A.D. 1326, see No 594 above). He composed a commentary on the Qur'an known as Kanz al 'Irfān. For a copy of which see Hand-list, No 310. The year of the author's death is not mentioned by his biographers, but Brock, in vol. II p. 199, tells us that he was alive in 11 800, as is evident from the fact that the present work was composed in 11 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy.

والمعول من السادة العلماء و الأئمة الفضلاء ممن يهه ، علما على
هذا الكتاب ان يصلح ماء ساه ان يحده في الكلام من الطعنان و في النظام
من السمو و السيلان و ان يسترة بديل العفو و العفران و العفو عدد كرام الداس
سأمول ... و الحمد لله وحده ... وقع الفراغ من تصنيفه يوم الاربعاء تاسع
عشر شهر ربيع الاول سنة اربع و ثمانمائة و كذا ، صدقة العدد معدان
بن عبد الله الاسدي عمر الله له و لوالديه *

The author of *Kashf al Hujub* on fol. 136^a, mentions another work of our author known as *Al Masâ'il al Muqâdîyah*.

Beginning

السكات لجلال مددع اذلى نأياب وجوب وجوده هوياب الاسماء
و اعرق تيار سكار الوهدة عول العلاء الحج *

The present copy is defective for the want of some foll. containing certain portions of the preface, as well as a portion of the 1st Lâmi'. Only one other copy of the work is mentioned viz, in Munich No 153.

Written in fann Naskh Dated 11 1056

No. 621

fol. 336, lines 22 size 10 × 7, 8 × 3

المحلي مرآة المحكي

AL MUJALLÎ U MIR'Â'I' AL MUNJÎ.

A rare commentary on the commentator's own work, *Masâlik Al Afhâm*, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers and specially between the mystic theories of the Sufis and the theories of the Intuitionists (*Ishraqi*) The author removes apparent differences between them by means of explanations based on reliable works of theology Sufism and philosophy and maintains that the difference is one of technical phraseology only whereas at bottom the sense is the same Points upon which the philosophers and Sufis are in agreement whenever these have any indirect bearing on *Shi* views are used to support the latter The work is divided into a Muqaddimah two Qisms and a Khatimah Regarding the composition of the present commentary the author tells us that in A H 894 after his return from Mecca to Iraq he found a very eager desire on the part of the students to master the text of his work *Masalik al Afham* and the gloss *Nur al Munir* composed by him on the same and being repeatedly asked by them for a detailed explanation of the text and the gloss he composed the present commentary in A H 896

By Muhammad bin Ali bin Ibrahim bin Abi Jumhur محمد بن علی بن ابراهیم بن ابی حمهور, a famous *Shi* scholar who flourished in the 9th century A H He was specially noted in his age for his merits in philosophy theology jurisprudence and logic and produced some useful works on these subjects He obtained special fame for his success in a disputation held at Mashhad in A H 878 with Mullā Harawī a Sunni scholar on the *Ikhilafat* question and some other points relating to jurisprudence For a full account of this see *Manazir Jumhuriyah* a Persian work a copy of which is mentioned in *Buhār Library* vol 1 No 114 also *Majlis V* of *Majalis al Mu'minin* Another work of this author on theology known as *Zad al Musafirin* (زاد المسافرين) is specially esteemed See for his life and works *Rawdat al Jannat* p 523 *Nama: Danishwarin* p 733 *Broel* vol II p 200

Beginning —

اللهم نأى عن الحق الحسنى والطول العظيم ثم القى الرساله
الموسومة بمسالك الافهام فى علم الكلام ركنى على مواضع مده حاسنة
وافقه بعض السادة الدور المنكى فلما قدم العراق وكان
القدمه المداكه من مكة المسموه سنة اربع وتسعين وثمانه استعمل
نورا منها وتحصل معانها حماسة من ائمة الطلبة وارتحموا على استخلاص
مطالبها لاني قد جمعت فى اكد مسالها و مسلك مناجها

دِينِ وَبِى الْكَلَامِ وَ الْحِكْمَةِ وَ طَعْمِهِ ، بَدِيْهِمَا اَحْسَنَ تَطْبِيْعٍ دَمٍ فِى كَدْرِ
 مِنَ الْمَوَاعِجِ عَلَى طَرِيْقِ الْاَشْرَافِيْنَ مِنَ الْحِكْمَةِ وَ اَهْلِ اللّٰهِ مِنْ صَوْبِهِ
 الْعِلْمَاءُ ... فَالْمَسْئُوْلُ اِنْ اَمْلَى لَيْسَ تِلْكَ الْعِلَاقُ *

For another copy of the work see Bûhar Lib Cat , vol II, No 96

Passages from the text are introduced with the word *قوله* , passages from the gloss with the word *قال* , and explanations of those passages with the word *افول*

Written in Nasta'liq Dated Isfahân A H 1067

No. 622.

fol 198 lines 15 , size 9 × 4 , 4½ × 2

كشَفُ ، الْكَفَائِقِ الْمُحَمَّديَّةِ

KASHF AL ḤAQÂ'IQ AL MUḤAMMADIYAH.

A detailed commentary on the treatise of Sadraddîn ash Shîrâzî (*d* A H 930 = A D 1523 , see No 605 above), called , *رسالة في اثبات الواجب* (*Risâlat u fî Isbât al Wâjib*), dealing with the divine nature and attributes, which Sadraddîn composed in competition with Dawwânî (*d* A H 907 = A D 1501 , see No 603 above), who had written a treatise with the same title on the same subject

By Giyâsaddîn Mansûr bîn Muhammad al Husainî عباد الدين . Like his father, he was known for his special merits in philosophy, theology and logic , and is the author of several works . He died in A H 949 = A D 1542 , see Brock , vol II, p 414 , Majlis VII of Majâlis al Mu'mminîn

Beginning —

يَا عِبَادَ الْمُسْتَعْدِدِينَ سَأَلْتُكَ كَشْفُ ، الْكَفَائِقِ وَ الْاطْلَاعِ عَلَى بَدَائِعِ الْأَسْرَارِ
 . . . وَ نَعْدُ فَإِنَّ الْعِدَّةَ الْإِلَهِيَّةَ بِمَوَالِدِ الْأَنْسِ عَمَّنْ سِوَاةِ عِبَادِ مَدْصُورِ
 الْحَسَنِيِّ سَمِعْتُ ، شَرَحِي هَذَا كَشْفُ ، الْكَفَائِقِ الْمُحَمَّديَّةِ *

A copy of the text, without the preface, is noticed in India Office, No 468 . The beginning of the text, as given in the present commentary runs thus

لا إله الا هو له الاسماء الحسنى منه الانداد و به العباد و الله الرجعى
 مهداة سالة فى ابدان الواجب الدائى وصفاه الحق فى الفصل
 الال فى ابدانه تعالى *

No other copy of the commentary is known to us

Written in Nasta liq Dated A H 1022

Scribe اسمعيل بن محمد الكاتب السمرائى

No 623

fol 528 lines 27 size 11 6¹ 6¹ × 5

احق الحق

IHQÂQ AL HAQQ

A polemical work containing a detailed refutation of Ibtal u Nahj al Batil which was composed by Fadl bin Ruzbahan (a Sunni scholar of Isfahan of the 9th century A H) in reply to Nahj al Haqq a work written in refutation of the theological theories and legal ideas of the Sunnis by Hilli (d 1172 = 1260 see No 594 above) and dedicated to Sultan Khudabanda Muhammad (A H 703-716 = A D 1303-1316) For a copy of Nahj al Haqq see India Office No 437 The author of the present work first quotes verbatim passages from Hilli's work introducing these with the words رفع الله رجه (The author said May God elevate his dignity) these passages from Hilli being followed by verbatim quotations from Fadl bin Ruzbahan's work prefaced by the words قال الناصب حقه الله (The member of the Nasiriyah sect said May God thrust him downwards)

The prejudice of the author against the Sunnis is thus revealed by his speaking of a Sunni scholar as a member of the Nasiriyah sect a sect which totally rejects Ali's Khilafat and in the preface he uses most abusive language of Fadl Ruzbahan The latter author supporting his refutation of Shi'a doctrines entirely by quotations from Shi'a works our author does the same supporting his refutation of Sunni doctrines by quotations from their works

Author Nurallah bin Sayyid Sharif al Mar'ashi al Hus'uni ash Shustari نور الله بن سيد سرف الحسينى السوسنى noted Shi'a scholar of a Mar'ashi Sayyid family of Shustar (Persia) and the author of several Arabic and Persian works who came to India in A H 993 and was presented by Halim Abu l Fath (d A H 997 = A D 1588) to the

Emperor Akbar, who in A H 995 appointed him Qadî of Lahore. The present work, which was composed in A H 1014, from the violence with which it attacks the Sunnîs and especially the Sunnî Caliphs, inflamed the feelings of the Sunnîs against the author. The Emperor Jahângîr (A H 1014–1037 = A D 1605–1627) at their instance put the author to death in A H 1019 = A D 1610, on which account, he has been declared a *Shahîd* (martyr) by the *Shî'a* sect. He was buried in Agra. See *Kashf al Hujub* fol 9, *Raudat al Jannat*, p 222, *Tadhkirat 'Ulamâ'î Hind* p 245, *Muntakhab at Tawârikh* vol III, p 137, *Z D M G* vol XXIX, p 676. Dr Rieu in *Persian Catalogue*, p 337, mentions the author but does not give the date of his death. His merits as a scholar and as a stylist both in Arabic and Persian were fully recognised even by Sunnî scholars in spite of his sectarian intolerance. For his autograph see No 609 above which is transcribed by him.

Beginning —

الحمد لله الذي جعل لعمام سعدة الحق علماً واضحاً *

The following colophon tells us that the work was completed in Agra, A H 1014 —

و قد اتفق دهم بهذه الآئى التى و شحبت عوالى المعالى فى سلك
 و مدة الة ، و اربع عشر فى بلدة اكرة اكرة الاد استخدها الكفر و كره
 و استعمل فيما السبطان مكره *

The work is not mentioned in Brock but for three other MS copies of the work see *Râmpûi* p 281, *Asiatic Society Cat* p 27, *Buhâr Lib Cat*, vol II, No 119.

The work was printed in Tihârân A H 1273

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A H 1107.

Scribe *عبد الرسول بن شيخ عبد القادر بن حسام الدين الاعورى* who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No 624

fol 56 lines 13 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

الاصطافات

AL'Î QÂZÂT

A work dealing briefly with the theory of *حلّ الاعمال* (the creation not only of men but even their actions by God) from the philosophical and theological standpoints. The present theory is the basis of two important theological points *قدر* and *حذر* (predestination and free will). The author tells us in the preface that the present work is an independent composition on the subject though he had dealt with it in the relevant chapters of his other compositions such as *Ar Rawashih*.

Author Muhammad Baqir bin Muhammad ad Damad محمد باقر بن محمد الداماد a Shi'a scholar of great repute. He was a native of Astrabad but settled permanently in Isfahan. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy logic and theology and was known by the title of *ناصر العلم* (master of learning). He was surnamed Damad by his father who was the Damad (son in law) of Ali bin Abd Ali the famous Shi'a Mujtahid and hence many authors refer to him as Sayyid Baqir Damad. Our author is warped by his prejudice against the Sunnis but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A H 1040 = A D 1630. See for his life *Khulasat al Asar* vol II p 341 *Nujum as Sama* p 46 Dr Rieu in *Persian Cat* vol II p 835 supports the present date quoting the following chronogram of a contemporary — *عروس علم دس را مرده داماد*. The author of *Sulafat al Asr* fol 244 wrongly holds that this author died in A H 1031 Brock vol II p 341 also wrongly gives the date of the author's death as A H 1070 = A D 1659.

Beginning —

الحمد لله رب العالمين حق حمده والصلاة على حبه من آله
 محمد وآله المعصومين من حبه بعد بعد سألني إياك الله أن
 يجعل فيوصاك العبد عن مسئلة حلّ الاعمال ولعد أوفدا حفا
 في كتابنا العبد وفي كتابنا الأسع *

Written in beautiful Nasta'liq. Not dated apparently 11th century

No. 625

fol 71, lines 21, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{2}$

تعويم الايمان

'I'AQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories

The work is divided into the following 5 Fasl

- | | | |
|-----|-----------|-----------------------------------|
| i | Fol 1-12 | اصحاحات |
| ii | Fol 13-21 | تقويمات |
| iii | Fol 22-34 | تقويمات تقدييه |
| iv | Fol 35-53 | استيعاء مانقي من التقويمات القدسه |
| v | Fol 51 71 | اصحاحات بحريديه |

Author Muhammad Bâqu bin Muhammad ad Dâmâd محمد باقر محمد الداماد (d A H 1040 = A D 1630, see No 624 above)

Beginning —

تقدس يا من الادوار طلالك و تمجدت يا من الدواب افعالك
اما بعد فان احوج المعتقدن الى الله العدى محمد باقر الداماد الحسنى
السلام *

For other copies of the work see India Office, No 581, Buhâr Lib Cat, vol II, No 101

Written in beautiful Naskh with gold-ruled borders Bears a frontispiece Not dated, apparently 11th century, A H

No 626

fol 121 lines 21, size $8 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

العليق، على تعويم الايمان مع الايقاظ،

AL TA'LÎQÂT 'ALÂ TAQWÎM AL
'ÎMÂN MA'A AL 'ÎQÂDÂT.

Two works of Muhammad Bâqu Dâmâd, bound in one volume
Fol 1-84 At Ta'liqât (التعليق) A commentary by Muham-

mad Baqir Damad (*d* ١١١١ 1040 = A D 1630 see No 624 above) on his own work *Taqwīm Al Iman* for which see No 625 above

Beginning —

الحمد لله رب العالمين و الصلوة على سيد المرسلين و بعد
فهذه ملاحظات على كتاب دعوى الايمان مؤلفه تقي الدين الطهراسمي
مصدق الحج *

No other copy of the commentary is known to us

Foll 84-121 *Al Iqazat* (الاغاث) For another copy of this work see No 624 above

Both volumes are written in beautiful *Naskh* within gold ruled borders and by the same scribe Not dated apparently 11th century A H The handwriting of the present MS is identical with the handwriting of No 624 above

fol 42 lines 21 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

No 627

نور الصفاء

NIBRÂS AD DIYÂ'

A treatise on the important Shī'a theological theory *الدعاء* (the possibility of any thing happening contrary to the divine foreknowledge) The present theory is the basis of *Taqīyah* the important Shī'a doctrine (See for description of the same Hughes Dictionary of Islam p 628)

By Muhammad Baqir bin Muhammad ad Damad محمد باقر بن محمد الداماد (*d* ١١١١ 1040 = A D 1630 see No 624 above)

Beginning —

سبحانك اللهم و بحمدك دعوتهم على ما قد رزقني
احاديث سادتنا المعصومين في شرح كتاب الدعاء الحج *

The author in the present work refutes the Sunnis who oppose the above mentioned theory and holds that without admitting its validity it is hardly possible to defend the belief common to both sects in the efficacy of prayer (*الدعاء*) He further quotes certain Hadīṣ from the six Sunni canonical collections of traditions interpreting

them in favour of the theory A Shî'a Hadîs in its support is quoted which runs thus

ما بدأ الله بداء كما بدأ له فى اسمعيل اذا امرانا بدىكه بم وداء
بدىح عظم الح *

For many other Hadîs on the subject the author requests the reader to refer to the chapters designated باب الداء in the second and third Shî'a canonical collections of traditions (see Lib Cat vol v, part 1, Nos 263, 268) The same author, in dealing with the present point on fol 168 of No 628 below, tells us that the theory داء is only valid as regards Qadî (fore-knowledge), and is invalid as regards Qadâ' (fore-ordination from all eternity) as appears from the following

و يقال للدعوس السماوية كتاب المكور والادب لوفوع ذلك وما
يدطع فيما مما يتعلق بالعدر من صور ما سيكون فى المستعمل من الحوادث
المعدرة الرمانه و ربما يقال كتاب المكور والادب للزمان لكونه عالم التعر
و التدل والتصرم و التحدد فهو كتاب العدر العدى بحسه ، احذر مراته ،
الوحد فى الاعيان و بالجمله الامر فى كتاب العدر على حلاه ، الامر فى ام
الكتاب الذى هو العصاء الاول ان لا تعبر ولا تدل ولا مكور ولا ادب فيه اصلا
وهذا معنى حوار الداء فى العدر لافى العصاء *

Written in good Naskh Not dated, apparently 12th century

A B

No 628

fol 195, lines 24, size $10 \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

العيسا .

AL QABASÂ'T'.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy The author bases his views on the Qur'ân, Hadîs and the opinions of the ancient philosophers and the philosophers of Islam Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted The main points dealt with in the present work are as follows —the

divine essence God's attributes His eternal being without beginning or end the divine fore ordination from all eternity the divine fore knowledge the creation of the world how the world came into existence and whether it will come to an end time motion matter and form The work is divided into the following 10 Qabasat

- i Foll 2-13 النفس الاول فيه ذكر انواع الحدود و بها سم الوجود
- ii Foll 14-29 النفس الثاني فيه انواع يلبس النفس الداني من سبيل
العدم بالذات
- iii Foll 30-45^a النفس الثالث فيه بيانه البعد الانفكاكية و يعوم
البرهان من سبيل العقلية السرمدة
- iv Foll 46^b-53 النفس الرابع فيها ١ من كتاب الله الكريم و من
سنة رسوله السريفة الكريمة و احاديث الاوصياء الساعين الحج
- v Foll 53^b-69 النفس الخامس في بحور و خرد الطناح المرسله و سبيل
البرهان من بحور و خرد
- vi Foll 70-92 النفس السادس في اتصال الرمال و الحركة و يعوم سبيل
البرهان بسبب اتصال كنه الرمال على النظم الطبعي من ١
- vii Foll 93-109 النفس السابع في اتصاله و احاط حدته و
فنايات و سكوك معالطة على الطرفين من القرين
- viii Foll 110-136 النفس الثامن في قدرة الله و سبحانه و ارادته
حل سلطانه و غيرها
- ix Foll 136^b-161 النفس التاسع في ادب الحواهر العقلية و مراتب
ترتيب الوجود في سبيل البدوية و العود
- x Foll 161-195 النفس العاشر في سر القصاء و القدر

Author Muhammad Baqir bin Muhammad ad Damad محمد باقر
بن محمد الداماد (d A H 1041 = A D 1630 see No 624 above)

Beginning —

الحمد لله الواحد الاحد الصمد لا شريك له و هو مهيمن كل وجود اما بعد
فاحوج الـ اعرفي محمد بن محمد يدعى باقر الداماد يقول
بعض من لم يـ ان احسنه بالرد سألني ان اورد له
بالذكر ان رب الابداع و النكوس مدبر العدم سبق بالدوام انا انه
بما سأله الحج *

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Alî Sina, the most famous philosopher of Islâm, known to Europe as Avicenna (d A H 428 = A D 1036, see Lib Cat, vol iv, No 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Alî Sina as *سربكا فى التعلم* (my colleague in learning). For other copies of the work see 'Âsifiyah, No 48, Buhâr Lib Cat, vol ii, No 328 where a defective copy of the work is mentioned.

Written in fan Naskh. Not dated, apparently 11th century A H.

The MS in A H 1173, was in the possession of one Mî Mulubballâh, and, in A H 1192 one Ilâhdâd K̲h̲ân purchased it from the above-mentioned Mî, as appears from their seals and notes at the beginning.

No. 629

fol 170, lines 15, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3\frac{1}{2}$

شواهد الربوبية

SHAWÂHID AR RUBÛBÎYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain *Shawâhid* and *Ishrâq*.

Author *Sadraddîn Muhammad bin Ibrâhîm Ash Shîrâzî* صدرالدين محمد بن ابراهيم الشيرازى, a prominent doctor of philosophy of *Shîrâz* who flourished in the 11th century A H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muhammad Bâqî Damâd (d A H 1040 = A D 1630, see No 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basîâ A H 1050 = A D 1640, on his way to Mecca, see *Sulâfat al Asî*, fol 251^b, *Rieu, Persian Catalogue* vol ii, p 829^a, where he refers to *Zînat At Tawâîk̲h̲* and *Gobineau, Religions de L' Asie*, p 84 for details of the author's life.

Beginning —

الحمد لله الذى يحلى العلوف العافى بأسرار المبدأ و المعاد
و بعد فاقول رانا العبد الحقير مـ السهرى صدى الدرس السرى نور الله
بصره فى معرفه الدرس و اطلع على مساعده شريعه اكبه فلما تسر
لحد الوقوف عليها دل بغيره نامو سرفته حلب من مائها ربر
الاولى للم *

Written in Nasta liq Dated A H 1122

Scribe على بن محمد بنى سامانى

No 630

fol 130 lines 30 size 9 x 5 7 x 4

الحقائى

AL HAQÂ'IQ

A rare work dealing with certain important theological theoretical and ethical questions. The author bases his work chiefly on the Quran, Hadis and the sayings of Imams and also refers to some other reliable works especially *Ihya' al Ulûm* by Cazzali (d. A H 505 = A D 1111). The work is divided into 6 Maqad and each Maqad is subdivided into several chapters and Fasl.

Author Muhammad bin Murtada مريضى commonly called Al Muhsin al Kashî. He died after A H 1090 = 1679 see Lib Cat vol v part 1 No 272

Beginning —

الحمد لله الذى بو فلوينا بدو الانمان و بعد فاقول العبد
الى الله مانه محمد بن مريضى العبد و بمحتسى انى اذكر
فى هذا الكتاب من اسرار الدرس و اما احذنه من كذب الله و سده
سدد المرسلين و احاديث الانبياء المعصومين و اصعب الله ما وحدث فى
كتب علماء الدرس ولا سيما كتاب احياء علوم الدرس *

In the colophon quoted below the author tells us that the material collected in the present work and the methods of exposition observed are seldom found in other works and that he composed the

present work in the course of a few months, in A H 1090, at the age of 83 years

اعلم ان ما اورداة و جمعها في هذه المعال و الانوار من الاسرار
الدينية ... و ما اشربا اليه من رموز العوائد ... و ما سطحا الكلام فيه من
بيان الاخلاق المسمودة و المدمومة . . فلما يوحد في عدة من الكتب
هددا التفتيح و التمديد . . لقد و فدى الله لجمعنا و تأليفها في مدة اشهر
فلا كل من سعة تسعين و اله . . من كده . اسرف على الرحدل و كان
قد مضى من عمري ثلث و ثمانون و نه . فليل الح *

Written in Nasta'liq Not dated apparently 12th century A H

No 631.

fol 422, lines 23, size 12 x 8, 5¹/₂ x 5

البياض الابراهيمى

AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from then different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnîs themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm K̲h̲an, the son of 'Alî Wardî K̲h̲an, Governor at different times of Kashmîr Lahore, Bihâr, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A H 1119-1124 = A D 1707-1712), see Beale, p 173. We have failed to notice any composition on the part of Sunnîs in refutation of the present work.

The author of Kashf al Hujub, fol 26^b, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him, but some one has noted on the title-page that the present MS is the first volume of the work.

Beginning —

الحمد لله الذى هدانا لهذا الذى كنا لنهتدي لولا ان هدانا الله

فى الاستدلال بقوله تعالى اما يريد الله ليدفع عنكم الرجز الا انه

The present volume after an explanation of the Aya Tathir
is occupied with accounts of
Ali Fatimah Hasan and Husain

No 632

fol 432 lines 21 size 11½ × 7½ 64 × 4½

Another volume of the preceding work beginning thus —

مد كبر الراس والكواح *

The present volume is one of the volumes noticed by the author
of *Kashf al Hujub* It deals with the *Khilafat* of Abu Bakr the
first Caliph

Both volumes are written in good Naskh Not dated appa-
rently 13th century A H

No 633

fol 181 lines 28 size 11 × 7½ 8 × 5½

مد الاسلام

'IMÂD AL ISLÂM

A big work on *Shi'a* theology in 5 volumes containing 5 Maqsads
the subject matter of which is as follows —

- i Divine essence and attributes
- ii Adl or divine justice
- iii Dispensations of the prophets
- iv Succession of the Caliphs after the Prophet
- v End of the world

Each volume covers one Maqsad and has a separate beginning
Volumes ii and iii are wanting in the Library copy

Author Sayyid Dildar Ali bin Sayyid Muhammad An Nasir
abadi دلدار على بن سيد معنى الدين النصرانى a famous Indian *Shi'a*

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as Sayyid Gulām Husam Dakanî, Maulavî Hardai ‘Alî, Maulavî Bâballâh and others. He left India for Kaibalâ where he studied Hadîs Jurisprudence and Principles of Jurisprudence under Âqâ Bâqî Bahbahânî (d. A H 1205 = A D 1790) and Sayyid ‘Alî Tabâtubâ’î (d. A H 1231 = A D 1815). Thereafter he visited Mashhad, where he received an Ijâza from Sayyid Mahdî, the famous traditionist and scholar of Mashhad. For a copy of Ijâza see Kashf al Hujub, fol 4ⁿ. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shî‘a scholar of India to proclaim himself Mujtahid of the Shî‘a sect in India, and he introduced the Friday prayer (الجمعة) and congregational prayers (الجمعة) . He was born in Nasirâbâd in A H 1166, and died in Lucknow in A H 1235 = A D 1819. See Kashf al Hujub, fol 102, Taḍkira’i ‘Ulmâ’i Hind, p 60.

Vol I

Beginning

* الحمد لله المتجلى لخلقته وخلقه و الطاهر بخلقه و بركاته *

Written in fair Naskh. Not dated, apparently 13th century

A H

No 634.

fol 277, lines 25, size 11 × 7½, 8 × 5½

Vol IV

Beginning

الحمد لله - مداد كندرا و الامارة و السلام على سيد المرسلين و عترته

المعه و مدنى النج *

Written in fair Naskh. Not dated, apparently 13th century

A H

No 635

foll 279 lines 20 size 11×7½ 8×5½

Vol V

Beginning —

الحمد لله الذى بحى العظام وصى ميمم الح *

Written in fair Naskh Not dated apparently 13th century

A II

These three volume of the work were presented to the Library
by Safdar Nawwab of Patna in A II 1322

ZAIÐĠ THEOLOGY *

No 636

foll 74 lines 15 size 8½×6 5½×3½

الاساس لعقائد الاكياس

AL ASÂS LI 'AQÂ'ID AL AKYÂS

A rare work expounding briefly the important dogmas and theo-
logical theories of the Zaidi school

The Zaidi sect who are the followers of Zaid bin Ali (see Lib Cat vol 1
part 1 No 73) had its origin in the schism which also gave rise to the Imâmi
yah sect. On the appointment as Imâm of Imâm Ja'far Šâdiq (d A II 148=
A D 65) the followers of Zaid bin Ali repudiated the Imâmat of the former
and proclaimed the latter their legal Imâm while those who remained faithful to
Ja'far Šâdiq and his successors became known as the Imâmiyah sect see Al
Mîlâl p 207 Mukhtasar 'Id Duwal p 66 In A II 280=A D 893 Imâm Hâdi
Yahya one of the successors of Zaid bin Ali founded a Zaidi dynasty in Yaman
which has continued down to the present day see Al La'ali (Library Hand
list No 2303) 'Inbâ'az Zaman Ta'biq al Halwâ Lane Poole pp 10 103
Among the Zaidi Imâms the following are recognised as two authors of
special prominence —

(1) Mansûrbillâh Abdallâh bin Hamza (d A II 593-614=A D 1196-1217)

(2) Mansûrbillâh Qâsim (A II 1000-1029=A D 1591-1620) the author of
No 636

Author Qâsim bin Muhammad bin Rasûlallâh بن قاسم بن محمد بن رسول الله, the author of repute known as Mansûrbillâh, a famous Imâm of the Zaidî sect and Amîr of Yaman. He was born in A H 967, and died in A H 1029 = A D 1620. See Brock, vol 'ii, p 405, *Khûlâsat al Asar*, vol iii, p 293, *Anbâ'az Zaman*, foll 122-131.

Beginning

الحمد لله الذي خلق الاصباح في ملوك الاعلام ... و بعد فانه لما كان علم الكلام من احل العلوم ودرا الحج *

Only one other copy of the work is mentioned, viz, in Berlin, No 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology, and a number of Zaidî scholars have composed commentaries on the same. Ahmad bin Muhammad Ash Shara'fi (d A H 1054 = A D 1644), the well-known Zaidî scholar, and the author of *Al La'âlî Al Muḍīyah* (see Hand-list No 2303), composed two commentaries on the present work. See *Tabq al Halwâ*, Lib copy fol 11^a.

The present MS was transcribed in the time of the Zaidî Imâm Mu'ayyid (A H 1029-1054 = A D 1620-1644), the successor of the author.

Written in fair Naskh

No 637.

foll 294, lines 23, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4\frac{1}{2}$

النبراس

AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author 'Abdalwahhâb bin Abî 'Abdallâh bin Abî al Hasan بن عبد الوهاب بن ابي عبد الله بن ابي الحسن, a Sunnî scholar of the 11th century A H, who composed the present work in A H 1062, see Cairo vol 1, p 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarrahîm instead of 'Abdalwahhâb.

Beginning

الحمد لله الذي انان يطالع ابوار المبادئ مواعد العوائد *

Written in fair Naskh Not dated, apparently 12th century A H.

No 638

foli 132 lines 15 size 6½ × 4½ 8 × 5½

حَوَابِ أَهْلِ السُّنَّةِ فِي نَقْصِ كَلَامِ السَّعْدِ الرَّبْدِيِّ
 JAWÂB U AHL AS SUNNAH FÎ
 NAQDI KALÂM ASH SHÎ'AT
 AZ ZAIDÎYAH

A rare work containing a complete refutation of the attack made again t orthodox Muhammadans on the subject of the Imamât by a Zaidî scholar a contemporary of the author

Author Muhammad bin Ima'il al Amîr محمد بن اسمعيل الأمير, a famous Amîr and scholar of Sana'a (in Yaman). He was originally a follower of the Zaidî school but afterwards became a strict Sunni and one of their most influential supporters. He died in A H 1182 = A D 1769 see Lib Cat vol 1 part II No 339

Beginning —

أَنَّ دَلِيلَ السَّعْدِيِّ نَسْتَعْرِضُهُ وَنَعْرُفُ دَلِيلَهُ مِنْ سِرِّهِ الْأَوَّلِ
 سَبَابِ أَعْمَالِهِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ وَجَلَ أَحَدًا كَذَبَكُمْ الَّذِي فِيهِ اعْتِرَاضُ الْحَقِّ •

Each point of the attack of the Zaidî scholar who is quoted verbatim is introduced with the word قوله and is refuted by the author in passages beginning with the word نقول

The first point of the attack is quoted thus —

فَأَمَّا قَوْلُهُ أَنَّ سَبَبَ الْإِحْتِلَافِ بَيْنَ السَّائِلِ وَالْمَسْئُولِ وَهُوَ أَنَّ لَنَا
 عَلَيْهِ السَّلَامَ قَوْلَهُ وَحَاقَهُ مَعُونَةُ مَنْ أَنْبَى سَعْدِيَّ •

The reply begins thus —

نَقُولُ هَذَا بِمُتَدَلٍّ عَلَى جَهْلِ الْمَعْرِضِ أَوْ بِكَافَرِهِ •

The colophon runs thus —

قَدْ نَبَّيْنَا بِمَا ذَكَرْنَا لِكُلِّ مُصَدِّقٍ أَرَادَ وَلَمْ يَلِكْ مُنْجِبٌ جَهْلٍ
 هَذَا الْمَعْرِضِ وَاسْتِغْنَاهُ بِمَا عَلَيْهِ أَهْلُ الْعِلْمِ عَلَيْهِ السَّلَامُ وَأَنَّ دَعْوَى
 إِنْعَادِهِمْ وَمُحَدِّثِهِمْ كَذِبُ الْحَقِّ •

Written in fair Naskh Dated A H 1215

KASHFÎYAH THEOLOGY.

No. 639.

foll 63, lines 14, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

رسالة حوا، سؤال السائل في الفرقة الكشعية

RISÂLA'I'U JAWÂBÎ SUWÂL AS SÂ'IL
FÎ AL FIRQA'I' AL KASHFÎYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Ahmad bin Zamaddîn Al Ihsâ'i, who was the founder of the Kashfiyah sect, a branch of the Shî'as which had its rise in the 13th century A H, and was a prominent scholar, the author of several works

Author Kâzım bin Qâsım al Husamî ar Rishṭī کاظم بن قاسم الرشتی, a scholar of Persia of repute, and at one time Muṭṭahid (religious leader) of the Imâmîyah sect, though afterwards he became a follower of the Kâshfiyah school. On his identifying himself with this school, the Shî'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muṭṭahid.

The notification referred to above, which is quoted verbatim by the present author on fol 42, runs thus

ان السيد الكاظم قد خرج من الدين وعن مذهبه المسلمين وقد
اعرض عنه جميع العلماء وعن تقليده جميع المؤمنين الاكفاء فوجه
اعلامكم بانه لا يحور تقليده واحد مسئلة من المسائل الدينية *

In the present work the author defends the theories of the Kashfiyah school, and quotes in their support many reliable works of the Imâmîyah sect. The work was composed in A H 1258

Beginning

الحمد لله الذي ارشده من استرشده الى سبل الرشاد واصل
من استجداه الى اعلى العاية و اوصى المراد اما بعد فيقول العدد
الحاكي . كاظم بن قاسم الحسنى الرشتى . شيخنا .. السلام احمد
بن زين الدين الاحسائي . والمسبون الى هذا الكتاب ... هم
المسمون بالكشعية *

For another work of the author, known as Al Risâlatu fi Ajwibatî Suwâlât Sayyid Husam, see Kashf al Hujub fol 32^a

Written in Nasta'liq Not dated, apparently 14th century A H

ISLAMIC CHRISTIAN CONTROVERSY

No 640

foll 132 lines 17 size 6x6 6x7

البراهين السابتيه

AL BARĀHĪN AS SĀBĀTĪYAH

A work in refutation of Christian dogmas and in support of the mission of Muhammad containing also some account of the Prophet. The work is divided into three Maqāla, a Muqaddimah and a Manzar. Maqāla (i) contains the refutation referred to above. Maqāla (ii) and (iii) contain a vindication of the mission of Muhammad and some account of the Prophet. The Muqaddimah and Manzar contain respectively a brief statement as to the necessity for the present composition and a brief account of the author. The author in dealing with Christian dogmas relied on the authorised version of the Bible prepared in A.D. 1601 under the orders of James I the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India and was dedicated to Asad Laḥa a Minister of the Turkish Government. A note on the title page tells us that 600 copies of the work were printed in Calcutta and were distributed by the author in different countries as follows: 100 copies in Mecca and Medina, 50 copies in Oman, 50 copies in Yaman, 100 copies in Basra and Baghdad, 50 copies in Constantinople, 100 copies in India, 100 copies in Persia. This note is followed by another enumerating the most important events that took place in the world in A.H. 1220.

Author Jawwad Sabit bin Ibrahim Sabat al Hanafi حواد سابت بن ابراهيم سابت. He traces his descent from Ali the fourth Caliph. He was born in Arabia in A.H. 1188 where he was brought up and studied. He visited several Islamic countries and learnt from the eminent scholars of those places. He studied Persian in Persia under Mulla Sadiq in A.H. 1202. Finally he came to India where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afdal Ali of Patna and Abdarrahman. After visiting some other places in India he came to Calcutta where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions

The better to succeed in his object he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily actually declaring himself a Christian under the name of نائب مسيحي. In A H 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A H 1225 Ahmad bin Muhammad Ash Shīrwānī (d A H 1256 = A D 1840, see Bûhâr, Lib Cat, vol II p 468), the author of *Nafhat al Yaman* came to Calcutta, and succeeded in establishing friendly relations with our author who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shīrwānī, by his frequent visits to him, secured the full confidence of the author, who, one day, disclosed his secret motive and placed before him a MS copy of his *As Sarâ ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Ahmad Shīrwānī, however actuated by jealousy and ill-will towards our author gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the Muqaddimah and Manzar of the present work. However, the author with great difficulty, completed the present work, and arranged for its publication in A H 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Taḍkira'ī 'Ulamâ'ī Hind*, p 44, not being acquainted with the present composition or the same author's *As Sarâ ir* referred to above describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author such as As Sarā'ir Al Barāhīn (the present work) and the ten works mentioned in the Tadkīr al Ulama' Hind the following compositions of his are enumerated in the present work —

- (i) الخلاصة الساناطية في عبادات الله
- (ii) ترجمه خلاصه الحساب من العربى الى الفارسى
- (iii) ترجمه الاحبار المنصوره من الفارسى الى العربى
- (iv) شرح رساله الدعوه
- (v) المراسلات الساناطية
- (vi) الخطابات الساناطية
- (vii) التجديس الساناطية
- (viii) ترجمه الايهات بالفارسيه
- (ix) ترجمه الايهات بالعربيه
- (x) رسالة الادب
- (xi) انيس العسل
- (xii) النصحات الساناطية

Beginning —

الحمد لله الذى المعتبر والمصدق لوحود الوجود *
 الحمد لله الذى

As an example of the curious effect of transliterating English into Arabic characters the following passage (being the first verse of the Athanasian creed) which is the first of such passages occurring in the work (see fol 13 of Maqala 1) may be quoted —

هو سو اوزول نى سبود نغو ال نكس اب ار رى سب هى
 هواد سى كلاك فب *

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith)

The Arabic translation of the above passage runs thus —

* اعلم انه يدعى لمن يريد النجاة ان يمسك بالاعتقاد الاحماعى

Towards the end of his work the author refers to a number of well known contemporary scholars of different countries. Among these he mentions the following scholars of Patna (Azimabad) on fol 127^a — (i) Gulam Naiyer Azimabadi (ii) Ashraf Husam Azimabadi (iii) Afdal Ali Azimabadi (iv) Hakim Gulam Murtada (v) Shu'arb al Haqq al Bihari (vi) Maulavi Ahmad Azimabadi (vii) Abul Hasan Azimabadi (viii) Zain al Abidan Azimabadi (ix) Aminallah Azimabadi

For another copy of the work see Râmpûi Library, No 22

The present MS is a transcription of the printed copy dated

A H 1229

Written in fair Naskh Not dated, apparently 13th century A H

No. 641

fol 78, lines 22, size 12×7 , $8 \times 4\frac{1}{2}$

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Qutbs and a Khâtimah, and subdivided into several Bâbs and Fasls. The first Qutb deals with Muhammadanism, and the prophetic mission of Muhammad and of Jesus Christ. The second and the third Qutbs contain a refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as صاحب مفتاح الحرائس (the author of Miftâh al Khazâ'in). The present work was dedicated to Sultân As Sayyid Sa'id of 'Umân (A D 1803-1856 see Beale, p 357).

Author Sulaimân bin Ahmad bin Husain bin 'Abdaljabbâr بن سليمان بن أحمد بن حسين بن عبد الجبار, a scholar of the 13th century A H who composed the present work in A H 1240

Beginning

بسم الله ، اللهم على ما هديتنا الله من السمس بالدين العويم
... فيقول خادم الدين المحمدي . سليمان بن أحمد بن حسن بن
عبد الجبار وهدته لوامع الاسرار وصدرته تحفة لمجالس الملك
المطاع السعد السعد السعد *

Written in fair Nasta liq Not dated, apparently 13th century

A H

No 642

foll 36 lines 13 size 6 × 6¹ 6 × 4

الدء الساطع فى مله المى الساع

AL BAD' AS SÂTI' FÎ MILLAT
AN ÑABÎ ASH SHÂFI'

A work written in refutation of a work by a certain Christian Padre one composed in the form of questions with the Padre's replies in seven chapters. In it a comparison is made between Muhammad and Jesus Christ and between Muhammadanism and Christianity to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim and then proceeds to refute it.

Author Ibrahim ar Rufa'ى ابراهيم الراعى scholar of the 13th century A H

Beginning —

بسمك يا من انت لنا سدل الرساد و بعد فقول احي رحمه الله
الرحم عدة الرواى اراهم لما وقع على الاسله النبى ^ص بعض
اله ^س راعما بها ابطال دس ^{ال} س سمنه الدء الساطع فى مله
النبى الساع *

Written in fair Naskh Dated A H 1252

MIXED CONTENTS IN THEOLOGY

No 643

foll 142 lines 22 size 11 × 8 8 × 5

المجموعه

AL MAJMU'AH

The present Majmu'ah contains 15 treatises on different points of Zaidi theology by Zaidi scholars and was one of the MSS bequeathed

to the San'â Library (see Lib Cat vol v, part II, p 21) by Muhammad bin Hasan, the grandson of Qâsim Mansûr (*d* A H 1029 = A D 1620, see No 636 above) In the following autograph note on the title-page of the first treatise, the above-mentioned Muhammad bin Hasan gives us to understand that he studied that treatise, in A H 1037, under one Muhammad Siddiq

وسرع ، في هدا الكتاب الكلليل ديار الابدن ١٢ شهر رجب
سنة ١٠٣٧ على الفجر العار ، محمد بن ديق و كـ : العبد الى الله
محمد بن حسن بن امير المؤمنين العاصم بن محمد *

The 15 treatises referred to above are as follows

Foll 1-16 I الحكامة من الافوال العاصمة عن الاعتزال Al Hikâvatu Min Al Aqwâl Al 'Âsimatî 'An Al I'tizâl A treatise in refutation of the opinion of those who hold that the theological theories of Mansûrillâh (*d* A H 614 = A D 1217), one of the leading Zaidî Imams and rulers in Yaman, and those of the Mu'tazilî sect are the same The author quotes from the works of Mansûrillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazilî sect The treatise is divided into four Fasl

Author As Sayyid Hamîdân bin Yahvâ bin Hamîdân bin Qâsim a prominent scholar of the Zaidî school He traces his descent from 'Alî, the fourth Caliph His biographers do not tell us the date of his death or the century to which he belonged, but from the fact that he composed treatise No XI below during the lifetime of the above-mentioned Mansûrillâh, we know that he was a scholar of the 7th century A H Again, we notice, at the end of the same author's treatise No IX below, a copy of a note written in praise of the author and his treatise by Mahdî Lâdînallah, who died in A H 656, which, referring to our author in terms which show that he was alive at the time the note was written suggest that the two scholars were contemporaries

Beginning

اما بعد حمد من نعمه لا تحصى و محامدة لا تستقصى . فانه لما ظهر
كثير من الافوال التي انتدعها اهل الاعتزال في بعض من يدعى من
شعبة الامام المصور بالله . دعاني ذلك الى حكاية حمله من ووائد
كتبه المتصممة لتحصي مذهب لدين الحق بن التسبع و الاعتزال الخ *

For another copy of the present treatise see Br Mus Suppl, No 212/6

Foll 17-39^a II *Tanbīh Al ʿAlamīn ʿan Maḥal al-Muḥimmīn* *Tanbīh Al ʿAlamīn An Maḥalāt Al Mutawahhīmīn* A treatise written in refutation of certain theories of theologians and philosophers pointing out the errors committed by them divided into 5 Fasl By Ḥamīdan Ḥamīdan, the author of treatise No I above

Beginning —

• أما بعد حمد ذي العزة و الطول من به القوة والكول الح •

For another copy of the treatise see Br Mus Suppl No 212/3
Scribe عبد الله بن محمد بن يحيى القاسمي

Foll 39^b-47^a III *Kitāb Tanbīh ʿAlī al-ʿAlamīn ʿalā ʿIlm al-ʿAlamīn* *Kitāb Tanbīh ʿAlī ʿAlamīn ʿalā ʿIlm al-ʿAlamīn* A treatise which seeks to reconcile utterances of the Zaidī Imams in which there are apparent discrepancies divided into six Fasl

By Ḥamīdan Ḥamīdan, the author of treatises No I and II above
Beginning —

• أما بعد حمد من وطر العقول على معرفة الأدلة الح •

For another copy of the present MS see Br Mus Suppl No 212/2

Foll 47^b-55 IV *Al Muntaza ʿAlā al-Mudraʿ al-Awwal min Aqwal al-ʿImamīn* *Al Muntaza ʿAlā al-Mudraʿ al-Awwal Min Aqwal Al ʿImamīn* A treatise in which are discussed the necessity for the institution of the Imamāt and the conditions for appointment to the same

By Ḥamīdan Ḥamīdan author of treatises Nos I-III above
Beginning —

• أما بعد حمد الله تعالى على سوانع نعمه الح •

For another copy of the present treatise see Br Mus Suppl No 212/4

Foll 55^b-62^a V *Al Muntaza ʿAlā al-Mudraʿ al-Thānī min Aqwal al-ʿImamīn* *Al Muntaza ʿAlā al-Mudraʿ al-Thānī Min Aqwal Al ʿImamīn* A treatise on the subject of substance and accident based on the teachings of the Zaidī Imams

By Ḥamīdan Ḥamīdan author of treatises Nos I-IV above
Beginning —

• أما بعد حمد الله تعالى على الكلال والاكرام الح •

For another copy of the treatise see Br Mus Suppl No 212/5
Foll 63^b-66^a VI *Ar-Risalat al-Nazīmah ʿalā ʿIlm al-ʿAlamīn* *Ar-Risalat An Nazīmah ʿalā ʿIlm al-ʿAlamīn* A metrical treatise containing a refutation of the Mu tazilī creed

By Ḥamīdan Ḥamīdan author of treatises Nos I-V above

Beginning

صلى الله على سيدنا محمد و آله و سلم -

حمدًا و سكرًا دائمًا طول الابد مصاعفاً مجاًزًا حد الامد الح

Mutawakkil 'Alallâh (d. A.H. 697 = A.D. 1297), a famous scholar of the Zaidî school, calls this treatise الرسالة المزلزلة لاعصاد المعترلة, the treatise which overthrows (literally, shakes 'the shoulders of) the Mu'tazilî sect

For another copy of the treatise see Br Mus Suppl, No 212/10

Foll 66^b-68^a VII المائل الباطل عن معاني الافعال العبادية Al Masâ'il Al Bâhîsat 'An Ma'ânî Al Aqwâl Al Hâdisat A treatise written in refutation of certain theories which, according to the Zaidî school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مائل, and the refutation of each theory is headed بحور, يبحر

By Hamîdân مبدان, the author of treatises Nos I-VI above

Beginning

صلى الله على سيدنا محمد و آله و سلم تسليمًا مسئلة كيه

يجوز التعكر في ابدان داب الله سبحانه و تعالى الح *

For another copy of the treatise see Br Mus Suppl, No 1220/15

Foll 68^b-107 VIII التبريح بدم الصريح At Tasrîh Bî Maḡhab As Sarîh An exposition of Zaidî theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Fasls

By Hamîdân مبدان, the author of treatises Nos I-VII above

Beginning —

احمد الله تعالى حمد معتزلاً ، بوحدانيته الح *

The author, in dealing with the K̲hilâfat of 'Alî, quotes, on fol 75, a Hadîs transmitted by Mansûrbillâh, as follows من ناصب [Whoever will oppose 'Alî's K̲hilâfat after me (i.e., the Prophet) is an infidel] The authenticity of this Hadîs, however, Sunnî scholars totally reject

For another copy of the present treatise see B1 Mus Suppl, No 212/1

At the end of this treatise we find a copy of a note made by

Hasan bin Muhammad bin Hadī (d. about A.H. 670) in praise of the present treatise and of treatises Nos IV and V above and of their author

Foll 108-109 IX. أربع مسائل من كلامه صلى الله عليه وآله Arba u Masa'il Min Kalamihī Radiya Allah Anhu. A collection by an unknown author from certain works of Hamīdan in which that writer has refuted the four tenets of the Sifatīyah sect relating to God and His attributes

Beginning —

بذكره يستدل على أربع مسائل من كلامه صلى الله عليه وآله يعنى
من كلام السددور الدين ~ ان المعتقد ذكره الاولى سوابق عن النظر
فى الصانع الجواب من ذلك ان النظر فى الادله الداله لا يدل
على ان الصانع غير العاقل الخ *

For another copy of the treatise see Br Mus Suppl No 212/9

At the end of this treatise is a copy of the note of Mahdī Lādmallāh in praise of (Hamīdan) and his works referred to above

Foll 110-116^a X. بيان الاسكال فيما حكى عن المهدي Biyan A Ishkal Fi Ma Hukya An Al Mahdī. A treatise explaining certain obscure points in the traditions relating to the Imam Mahdī

By Hamīdan حميدان, the author of treatises Nos I-VIII above

Beginning —

حمدا لله على جعل الاله الصلوة على محمد حاتم ادبائه الخ *

On the margin of the last fol. of the treatise we find a copy of a note by one Qāḍī Abu Abdallah Muhammad in which he says that he studied the work under the author

Foll 117^b 124 XI. المسائل السنوية والسنة الحسنة Al Masa'il Ash Shatawīyah Wa Ash Shubah Al Hashawīyah. A treatise by Hamīdan (See No X above) in refutation of a work by Shaikh Imran bin Hasan bin Nasir in which he attacked the Imamāt of the Zaidī Imams

Beginning —

هذا جواب المسائل السنوية والسنة الخ وانه مما وصل كتاب السنه
العهده نا ملاب جميع ما اوردع فيه وحدثه مستملا على التعرض للمساءرة الخ *

The author was evidently a contemporary of Mansurbillah (d. A.H. 614 = A.D. 1217) a Zaidī Imam and ruler of Yaman of whom he speaks in language used of reigning sovereigns (جلد الله ملكه) and the work must have been composed during the latter's lifetime

For another copy of the treatise see B1 Mus Suppl, No 1220/20, where it is entitled المسائل السنوية والسنة السنوية

Foll 125-126 XII الرسالة في اثبات معجزات علي Ar Risâlatu fi Isbâtî Mu'jizât Lî 'Alî A treatise in refutation of one Saḍidaddîn, a Sunnî scholar of the 8th century A H (see also No XIII below), who, while admitting that 'Alî possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidî belief in the possession by 'Alî of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet

By an anonymous author of the Zaidî sect, of the 8th century A H

Beginning

سأله ، تعهدك ، الله ... فعلق اعتراض معتبر فعال حديد ، السطل
والمديدل لعلى علمه السلام و العوائل التى كانه ، له على عهد رسول الله
صلى الله عليه وسلم . . . و امثاله من العوائل الخارقة للعادة
و قال العائل هذه معجزة و المعجزة لا تكون الا للنبى كده ، جعلتموها لعلى
عليه السلام الحج *

Foll 127-131^a XIII الرسالة في حوا سديد الدين A1 Risâlatu fi Jawâbî Sadidaddîn A treatise in refutation of Sadidaddîn's views regarding 'Alî's Khilâfat By an anonymous author of the Zaidî sect, of the 8th century A H

Beginning

و الحمد لله و صلواته على محمد و آله الدين هم سعيه الدجاة .
اما بعد يا ايها الاح الطاهر سديد الدين ادام الله مدته و دولته
كانه ، وردت الى مسائلك الاولى واحتجتها بالحوا الذى تحققت به ثم ورد
مبك حوا و اعتراض لم تسلك فيه طريقه المحسن و آنا الآن اورد ما
ذكرته و اهدى الله عليه الحج *

The style of writing, and the language used in the beginning of the present treatise referring to treatise No XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A H we conclude from the fact that he uses the phrase ادام الله (prayer for longevity in referring to Sadidaddîn), and we know from Berlin, No 6277 that the latter died about A H 745

Foll 131^b-139^a XIV السهاب الدافع Ash Shuhab as Saqib
A treatise on the khilafat of Ali and on his special merits

By Ahmad bin Hasan bin Muhammad bin Ha an bin Ar Rassas
حسن بن محمد بن حسن بن الرصاص a Zaidi scholar of the 7th century
A H who was alive in A H 655 see Anba az Zaman fol 63

Beginning —

الحمد لله الذي من علينا بالاسلام وبعد ذلك لمؤلف طابعه
من اهل مدح من مدح اهل اهل السلام
احمد بن اذكري هذا المختصر حمله من رسائل علي بن ابي طالب
عليه السلام منها ما هو متواتر ومنها ما هو في حكم المتواتر الخ *

The present treatise has the following note at the beginning
which indicates the title of the treatise as well as the author's name —

كتاب السهاب الدافع في مناقب علي بن ابي طالب تأليف السبح
احل الوجود العالم العامل الروع الصد الكامل بناء الدين و ربي
الموحد بن احمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه
امام جعل الحق معرفة ومأواه

Foll 139^b-142 XV الكواكب الدرية في شرح الايات الدرية
Kawakib Ad Durriyatu fi Sharh Al Ayyat Badriyah A commentary
on the verses composed by Muhammad bin Ja far a recognised Zaidi
author of the 8th century A H in praise of the descendants of Ali

By Muhammad bin Amir al Mu minin Al Mutahhir bin Yahya
bin Hadi محمد بن امير المؤمنين المطهر بن يحيى بن هاشم
a Zaidi Imam who died in A H 729 = A D 1329 see Anba az Zaman fol 75

Beginning —

الحمد لله الاول بلى (بلا) انداء و الاحر بلى (بلا) ادبوا حالى
الاسفل الخ *

All the above treatises are written in fair Naskh by the same
scribe viz عند الله بن محمد بن يحيى القاسمي Not dated apparently
10th century A H

No. 644.

foll 39, lines 25, size $4 \times 6\frac{1}{2}$, $6 \times 5\frac{1}{2}$

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology written in good Naskh by the same scribe throughout, and dated A H 1093

Foll 1-14^a I الرسالة في احويه اسئلة الريديه Ar Risâlatu fi Ajwibatî As'îlat az Zaidîyatî A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus Two important questions, among others, are as follows

- (1) Why a particular sect viz, the Sunnîs, should call themselves اهل السنة والجماعة
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet, for, if not, this must be a fictitious designation and an innovation in religion

By Muhanîmad bin Badiaddîn bin Balbân محمد بن بدر الدين بن بلبل, a Hanbalî scholar of Damascus, who is known to us as the author of several works He died in A H 1083 = A D 1663 See As Suhub, fol 237 The present work is not mentioned in the list of his compositions given in As Suhub, but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS that Muhammad Balbân is the author

Beginning

الحمد لله الذي اناز السنة وبدر اعلامها . . واطهرها على سائر
الفرق . . . و بعد . . واعلم انه قد اورد بعض متدعي الريديه بعض
اعتراضات على اهل السنة المكمديه فاحمد . ان احيد . عليها الخ

A note at the end tells us that the present MS was transcribed ten years after the author's death, and was compared with the autograph copy

Foll 14^b-32^a II الرسالة في احويه اسئلة الريديه Ar Risâlatu fi Ajwabatî As'îlat az Zaidîyatî A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No I above These questions,

which were sent to the author through one Jamaladdin Muhammad bin Abdalwahhab are quoted verbatim by the author and are as follows thus —

- (i) الأول منها ما عليه هذه الأمة من الاختلاف في المذاهب حتى صار مرفوا
ولم اندسر دهم مذاهب الأربعة *
- (ii) هذه المذاهب الأربعة وانصلناهم هل هم الذين انصلوا وحصلوا (ii)
المذاهب فيهم وما حجبهم في ذلك *
- (iii) ماوجه يعزى كنكم من ذكر أهل السب الذي فانكم في كتب الحديث
نتركوهم ونحرجوهم من تنكم مع ذكر من هو دؤوم
وهم عن الأمة وسادتها *
- (iv) هذه المقامات المذكورة حول الكعبة ادام الله سرفها بصلون فيها بارتقاء امه (iv)
في وقت واحد هل كاتب السنة على ذلك *

The replies follow after thus —

الحمد لله الذي بنعمته تتم الصالحات قال الله ولكن منكم مدعور
الى التكرار ونام من بالمعروف الاله *

Beginning —

الحمد لله الذي الهادي من الصلاة وبعد وقد ورد علينا سؤال
من بعض سادات الردية على يد الشيخ جمال الدين محمد بن عبد الوهاب
التمننى التمنى الي *

Author Ahmad b n Muhammad Yunus Safiaddin al Qushshashi
a prominent scholar of Arabia and the author of several works He died in A H 1071 = A D 1660
See Khulasat Al Asar vol 1 p 343 Brock vol II p 392 where
some account of him is found although the scribe in the following
note at the beginning tells us that he could not trace any such ac-
count — هذا الكتاب من الشيخ الامام العلامة صفى الدين احمد القاسمى رقع الله —
الا انه لم يوجد له ترجمة لعلها لم نلها دفنا وفعنا عليه و الله اعلم *

The present MS was transcribed 22 years after the author's
death in A H 1093

Foll 32^b-33 III العوارب المختصر عن السؤال الثاني و الثالب Al
Jawab Al Mukhtasar An As Suwal As Sani Wa As Salis Additional
replies in a concise form to questions II and III dealt with in the
above treatise by the same Ahmad al Qushshashi احمد القاسمى
the author of treatise No II In the present treatise the author

frequently quotes Muhammad bin 'Alī bin Bakrī (*d* A H 994 = A D 1586, see Brock vol II, p 339)

Beginning

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَمَّا بَعْدُ فَيَا أَهْلَ الْإِسْلَامِ وَالْمُتَرَدِّدِينَ أَهْلَ
السُّنَّةِ وَالْجَمَاعَةِ لَوْ فُوتَكُمْ عَمْدُ سَعْدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْح *

Scribe س ن علي

The same is no doubt the scribe of treatises Nos I and II above since the handwriting of all these treatises is identical

Fol 33^b Contains some verses in praise of the Prophet and his descendants composed by Muhammad al Bakrī, who is frequently quoted in treatise No III above

Foll 34-35^a Verses from certain works of Subkī (*d* A H 771 = A D 1370), in which are contained certain questions and replies relating to the theological doctrines *عصا* and *عشيت* (decrees existing eternally in the Divine mind, and the Divine pleasure) The questions are by Ibn al Baqīqī, a Mu'tazilī scholar of the 7th century A H, and the replies by Ibrāhīm bin Talha the teacher of Subkī, and by Muhammad bin Sa'd, the pupil of Baidāwī (*d* A H 685 = A D 1286)

Questions

أَدَا مَا مَسَى زَيْ نَكْرِي بَرَعَكُمْ وَأَم يَرْصِدُ مَسَى مَا وَجِدَ مَاتِي
مَسَى مَاتِي نَم فَلِ أَرْضِ نَالَةِ مَاءٍ مَا أَنَا رَاصٍ نَالِدِي مَدَ شِعْوَتِي
أَدَا سَاءَ زَيْ الْكُفْرُ مَسَى وَشُئْتُهُ وَمَا لِي أُنَاعِصُ نَاتِدَ أَع مَسْتَتِي

Replies by Ibrāhīm

أَمَدَّتْ أَلِي أَدَ هَدِي حَيْرَامَةٍ أَلِي حَرُورِ دِينِ مَسْتَعْمٍ وَ مَلَةِ
وَأَنْكَ عَاصٍ حَيْدٍ ، حَالَةٍ ، أَمْرَةٍ وَأَنْكَ عَاصٍ حَيْدٍ ، حَالَةٍ ، أَمْرَةٍ
وَمَا أَدَ ، وَاقِفَةٍ ، الْمَسَدَةِ عَالِمًا مَا سَأَلَهُ لَكِنْ مَدَ ، نَصَا ه

Replies by Muhammad bin Sa'd

مَعْنَى وَمَا اللَّهُ نَالِكُهُ رَعْلُهُ نَعْلًا مَ وَدِيمَ سَرْمَا فِي الْجَنَّةِ ه
وَ أَطْبَارُهُ مِنْ بَعْدِ دَاكٍ ، مَطْلَعًا دَاكٍ مَ نَالَهُ دَرَةِ الْإِلَادِ ه

Foll 35^b-36 Quotations from different works on different points of theology

Foll 37-39 IV الرِّسَالَةُ الْوَحِيدَةُ فِي الْعَقِيدَةِ A1 Rīṣālātu Al

Munzumāt fī Al Aqīdat A unique copy of a versified treatise on theology by Ahmad bin Muhammad the grandson of Imam Shāfiʿī (d. A. H. 204 = A. D. 820) Isnawī fol. 259 mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imam Shāfiʿī who died at the beginning of the 3rd century A. H. suggests that our author belongs to the same century.

Written in fair Nastaʿlīq

Beginning —

الحمد لله العديم النسيب ب الانام معدر الافراد
 ملكي السماء من الدحل مدد الطلوع بالادوار
 ما وجد في دانه وصعانه معدس عن كل صف طاي

No 645

fol. 7 lines 24 size 8×5 7×5

المجموعه

AL MAJMU'AH

The present Majmu'ah contains two treatises which are both autograph copies written in Magribī characters.

Fol. 1-4 I الرسالة في شرح صفة السمع Ar Risalatū fī Sharḥi Sifat As Sama. An explanatory note on the passage in the Aqīdat of Sannūsī (d. A. H. 895 = A. D. 1490) for which see No. 565 above dealing with Sama (the power of hearing) one of the Divine attributes.

By Muhammad bin Muhammad Ad Daqqāq Al Malīkī محمد بن محمد المالكي a famous Malīkī scholar and Sufī of the 12th century A. H. who leaving his native place (Fās) came to Medina where he permanently settled. He studied under the eminent scholar Abdarrahman bin Abdal Qadīr and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina A. H. 1150 = A. D. 1737 leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqī. See Silk Ad Durar vol. iv p. 122.

Beginning —

الحمد لله رب العالمين وحسبنا الله ونعم الوكيل والاحول ولا قوة الا
 بالله العلي العظيم والصلوة والسلام على سيدنا محمد بعد بعد
 في درسي للعقائد السنوسية يعرف السمع *

The colophon, in which the name of the author is indicated the author's name runs thus كَتَبَهُ الْعَدَدُ الْفَقِيرُ إِلَى رَحْمَةِ رَبِّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ الدِّفَاقُ الْمَعْرَبِيُّ الْمَالِكِيُّ *

Foll 5-7 II الرسالة في شرح صفة السمع Aṣ Rīsālatu fi Shariḥ As Sifat As Sama' A supplement to the preceding note

By Muhammad bin Taiyyib al Mālīkī, المالكى بن الطي, a Mālīkī scholar of the 12th century A H and a contemporary of the author of the preceding treatise. He was born in Fās, A H 1110 where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaiḫs. He visited Syria, Egypt and Arabia, and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A H 1170 = A D 1756, and left behind him a large number of pupils and 50 compositions. See Silk Ad Durar, vol. iv p. 91

Beginning

يا من له - اوصافه القدسية عن الاسماء و الصفات *

The following colophon indicates the name of the author

اعتقز الى معرفته ومعرفته محمد بن الطي ، المالكى الحج *

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THE END

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